

THE MISSIONARY HERALD.

VOL. XCI. — MAY, 1895. — No. V.

WE report the receipts for March and also for seven months of the financial year. A careful study of these figures will indicate clearly the needs of the Board: —

	March, 1894.	March, 1895.
Regular donations	\$29,462.76	\$31,291.12
Donations for special objects	3,111.16	2,537.55
Donations for the debt	528.81	2,407.42
Legacies	20,631.11	11,094.83
	<u>\$53,733.84</u>	<u>\$47,420.92</u>
	7 mos. last year.	7 mos. this year.
Regular donations	\$242,207.61	\$235,292.33
Donations for special objects	28,480.41	28,211.74
Donations for the debt	30,162.78	8,035.30
Legacies	81,470.13	91,793.66
	<u>\$382,320.93</u>	<u>\$363,333.03</u>

Decrease in regular donations, \$6,915.28; decrease in special donations, \$268.67; decrease for the debt, \$22,127.48; INCREASE in legacies, \$10,323.53; net loss, \$18,987.90.

While these are troublous times for us financially, we are glad to speak of encouragement in the fact that during the past two months there has been a small increase in donations from individuals and churches. We are receiving abounding testimonies of goodwill toward the work of the Board and of determined purposes to do all that is possible to relieve it of its financial burdens. In many cases these messages contain practical help in money offerings. Such offerings represent sacrifice in instances not a few. Our motto deserves most earnest repetition — "An offering from every church; a gift from every member." Faith, courage, and sacrifice are required during these trying times. We would repeat, in the confidence of our beloved treasurer Mr. Ward, in words spoken but a few hours before his death: "It will be all right with the old American Board." It will be all right, not by any magic or visionary dreams, but by each one feeling and assuming a personal responsibility for preaching the gospel to all men. "Treasure with prayer" is the supreme need of this hour.

FULL reference will be found on another page to the great loss sustained by the Board in the death of Mr. Ward, its treasurer. The Prudential Committee has appointed Mr. Frank H. Wiggin as assistant treasurer, to act until the next Annual Meeting of the Board. Mr. Wiggin has been Mr. Ward's assistant for nearly nine years, and understands well the business of the office. Our friends may repose entire confidence in the fidelity and care with which the financial affairs of the Board will continue to be conducted.

LETTERS and testimonials are coming from all parts of our land indicating the esteem and affection in which Mr. Ward has been regarded by all who have come in contact with him. It is too early yet to receive messages from across the oceans, but there will be sincere mourning in all the homes and mission fields with which our late treasurer has been in correspondence.

On the Sabbath after Mr. Ward's death a memorial discourse was given in the Eliot Church, Roxbury, by Rev. Dr. A. C. Thompson, who became a member of the Prudential Committee five years before Mr. Ward came into the treasury department, and who during the last forty years has known him well. This admirable discourse, together with the fitting address made by Secretary Smith at the funeral, will soon be issued in pamphlet form and can be obtained, when ready, at the Rooms of the Board.

It is probable, though far from certain, that before these pages reach our readers, terms of peace will be agreed upon between Japan and China. The fanatical attempt upon the life of the viceroy, Li Hung Chang, while interrupting for a time the negotiations, has apparently resulted in the adoption of a more moderate tone by the victors in war. The terms of settlement which have been named in the public press may be only surmises, but, so far as appears, both parties seem ready to make an equitable agreement.

It will be readily understood that our missionary brethren in Turkey are waiting with intense interest the report of the Commission appointed by the European Powers to investigate affairs in Eastern Turkey. The accounts that have been received indicate that, notwithstanding the immense difficulties standing in the way of thorough investigation, — especially the difficulty of securing testimony from those who give it at the peril of their lives, — witnesses have been before the Commission who have dared to tell the truth. It may fairly be expected that the results of the investigation, which it is now said will be concluded in the course of a few weeks, will bring to light facts which cannot be disputed, in view of which the European Powers will be constrained to take some decisive action. In the meantime it is refreshing to know that the United States government has despatched some of its war vessels to Turkish ports on the Mediterranean with reference to the protection of American citizens in that empire.

REV. MR. LOOMIS, the Agent of the American Bible Society in Japan, reports that in his visits among the soldiers in the hospitals he finds not only Japanese but Chinese. These Chinese come from widely different parts of the empire, and they are much impressed by the practical demonstration of the blessings which flow from Christianity. On asking a Chinese colonel at Hiroshima what he thought of Christianity, and if he understood the significance of the red cross that was on the sleeve of every patient, the colonel replied that he knew that it was the teachings of Christ that made people kind to their enemies. This Christian work for the soldiers will permeate every part of Japan and many parts of China. On February 24, three more Japanese chaplains started for "the front," making five in all. Permission has not yet been received for foreigners to go as chaplains, but the matter is under advisement.

SAD tidings have been received of the death of Mrs. Lizzie Blackman Hager, wife of Rev. Charles R. Hager, M.D., of the South China Mission. She died at Canton, March 7, after a brief illness of thirty-six hours. She was married to Dr. Hager on the twentieth of June, 1894, and they reached Hong Kong on September 24. It was a singular fact that she was led to a personal acceptance of Christ by means of teaching a Chinese youth in the Sunday-school of the First Congregational Church of Chicago. This was more than ten years ago, and she wished then to go to China as a missionary, but filial duties prevented. The way was subsequently opened, but alas! the service to which she consecrated her life was very brief. She had every medical care during her sickness, special mention having been made of the devoted attention of Miss Halverson, M.D., of the United Brethren's Mission. A large number of friends, native and foreign, were present at the funeral services and the remains were buried in the missionary cemetery outside of the East Gate of Canton. The mission feels deeply afflicted in the loss of this loved and devoted associate.

It ought to be understood, as apparently it is not understood in some quarters, that the volume recently published by the Putnams of New York, entitled "The Armenian Crisis in Turkey," was, as the book itself states, issued on the individual responsibility of its author and that the American Board has no connection whatever with it. The Board and its missionaries in Turkey have sometimes asked for particular changes in the administration of the government at certain points in that empire, but they have always done so in loyalty to the existing authorities, invariably discountenancing revolution or violent measures. The Board instructs its missionaries to abstain entirely from all political movements, and in fulfilment of these instructions they are seeking both by precept and example to obey, and to lead others to obey, the precept of their Divine Master to "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

WE sometimes hear of a revulsion of feeling experienced by missionaries when they first come in contact with the people to whom they have been sent, especially where the people are degraded or semi-savage. Many a missionary has had a sharp struggle before overcoming a certain repugnance toward those for whom he must labor. Quite another experience was that of Mr. Wilder, who after reaching Peking last autumn writes of his journey up the river and of his few weeks of intercourse with the Chinese, saying that he "was continually falling in love with the Chinese, and we find ourselves loving them more and more now that we are living among them." And he adds the following personal testimony: "Really I have been greatly surprised by the evidences of genuine Christian character and spirituality among the native Christians. I thought I was prepared for it, but I find that the missionaries' speeches and letters have been totally unable to convey any adequate conception of the value of the work done. If only all the churches could see what I have already seen, the debt would soon be lifted and the reinforcements so greatly needed would be sent out. I can never thank God enough that he has permitted me to have a share in this work. I have a great and increasing faith in the Chinese character and its tremendous possibilities when once it becomes Christianized."

It is a remarkable statement that Dr. Sheffield, of Tung-cho, who went to China in 1869, can make in regard to the present state of affairs in the city of Tung-cho and at Peking, which is only twelve miles distant. He writes: "After all that has been said about the condition of affairs in Peking and throughout the north of China we have never during all the years I have spent in China enjoyed greater peace and quiet, so far as the people are concerned, than during the past few months. There have been many special manifestations of goodwill towards us, as the more intelligent among the people understand that we are their friends and are as anxious to have the war brought to a close as are they." Our readers will also be glad to see what Dr. Sheffield says in reference to students connected with the theological class and the college at Tung-cho. "The meetings of the Week of Prayer have been very delightful. In the past the truths of Christianity have been apprehended by the head but not fully appropriated by the heart. There is real progress all along the line in applying Christianity to the daily living. I think it would be difficult to find a school in the United States where Christian motives operate with greater power in the lives of the students than with us. Of course there remains much of the leaven of heathenism in the words and thoughts of the students belonging to the undercurrents of their lives, but their purposes and efforts are in the direction of those things which are pleasing in the sight of God. Two weeks ago we had a Sabbath meeting for praise and thanksgiving, and it was a meeting of real power. It is sometimes said that the Chinese cannot feel. We have many touching proofs that the Spirit of God can teach them to feel, and their feelings are as deep and strong as those of other Christians."

AN error in the Tabular View of our missions, published in the Annual Report and repeated in the American Board Almanac, gives a far less favorable showing to the Western Turkey Mission in the item of native contributions than it should have had. The mission reported the native contributions for the year as 960,614 piastres. In reducing this sum to dollars for our table the amount was not placed correctly in the column and was given as \$4,226 instead of \$42,267. The rectification of this error places the Western Turkey Mission, where it has long been, at the head of all our missions in the matter of native contributions, and makes the total receipts from native sources in connection with the missions of the Board \$127,186 in place of \$89,145, as in our Tabular View.

THE question of painful interest to those connected with many Missionary Boards at the present time, whether at home or abroad, concerns the points at which retrenchment can be applied with the least damage to the work. Shall all the missions fare alike and the allowance for each of them be cut down proportionately, so that they are all equally straitened and hindered in their work; or shall some branch of the work be discontinued, leaving the available funds to be applied to the proper maintenance of the other branches? This question has been before the London Missionary Society, and the directors adopted the policy of general retrenchment. We find in *Harvest Field* of India a minute adopted by the South Indian Committee of the London Missionary Society, in which they dissented from the policy of the directors, stating their

case in the following language: "This committee feel that they would be false to the truest interests of the work if they failed to urge upon the directors to reconsider the question before carrying out so serious a policy. They are of opinion that if, as it appears, retrenchment is a sad necessity, the question of the area of the Society's work should claim the first attention. They submit that it is sounder policy to limit the area for the purpose of securing greater efficiency than to attempt to retain the area at the expense of efficiency. This question must be as painful to the directors as it is to this committee, but it is a question which must be resolutely faced if the Society is to meet its ever increasing responsibilities. There are in many districts portions which the missionaries dare not work for fear of the responsibilities which would inevitably be incurred by reaping 'fields white already to the harvest.' There are responsibilities in other parts for work already harvested which are and must be most imperfectly discharged. They most earnestly ask the directors therefore to seriously consider whether the area of the Society's operations is not too large for its resources and, if so, to instruct all their committees to consider how their fields can be contracted in area with the least sacrifice. They believe all the committees will loyally coöperate with the directors in such a policy. They feel constrained to make this suggestion because they believe that it is impossible for the directors to meet the requests which this committee are compelled to make, and equally impossible for this committee to curtail requests which successful and growing work compel them to support."

The argument thus presented is powerful and would be conclusive were it settled that the supplies must be limited as they have been. The same question which is before the London Society is also before our own Board. There can be no question as to how the perplexing problem *ought* to be solved, with such vast wealth in the hands of the Lord's people. It is absurd to say that the field is too large to be cultivated, or that the needs of the missions cannot be met. They can be met superabundantly, if only those who bear the Christian name can be aroused to a sense of their obligation and privilege. A few tens of thousands of dollars in addition to what is now given is a mere pittance in proportion to the wealth in the hands of Christian people, and would set at rest at once this doleful question as to how retrenchment can best be applied.

UNDER peremptory orders of physicians, and as a means for the continuance of his work in China, Rev. Henry Kingman, of the North China Mission, has been compelled to come to Colorado for temporary residence. His necessary absence from China at the present time is greatly regretted, not only by himself but by all the mission.

An extraordinary pamphlet has recently been issued at New York, purporting to be written by "An American Observer," entitled "A Few Facts about Turkey in the Reign of Abdul Hamid II." In this pamphlet we are told that Islamism "is indeed a religion essentially and radically tolerant." This is said in face of the notorious fact, which every Moslem in Turkey well knows, that should he profess the Christian faith his life would not be safe for a day. He must either flee or die. This pamphlet also states that "All requests for authorization to open schools presented by foreigners have always met with the best reception by

the government of Abdul Hamid." Then "the best reception" of these requests must be to pigeonhole them. For long years efforts to secure official authorization for educational institutions have been met by delay after delay, and multitudes of promises made have not yet been fulfilled. A factor in the settlement of the difficulties at Marsovan some two years since, at the time of the burning of the Girls' Seminary, was the promise of an *iradé* for Anatolia College, *which promise has not been kept*. Several weeks since telegraphic announcement was made of a purpose on the part of the Turkish government to grant a petition presented long ago, for an *iradé* for the Girls' College at Constantinople, but at last reports the wished-for charter had not been delivered. From the time of the starting of Robert College down to the present moment those who have sought to establish educational institutions for the Christian population of Turkey have had to plead for months, and usually for years, for official permits, and many permits asked for are still withheld. "An American Observer" has in this pamphlet observed many things which are not so.

We are glad to find in *The Church Missionary Intelligencer* of England a highly commendatory notice of Dr. A. C. Thompson's recent publication, "Protestant Missions: Their Rise and Early Progress." In view of Dr. Thompson's long and intimate connection with the American Board it is not surprising that our neighbors across the water should have fallen into the error of supposing him to have been one of its secretaries, but they are quite correct in calling him "one of those masters of the subject of whom we have so few in England, though Scotland and Denmark and Germany can produce some." The *Intelligencer* calls for the republication of Dr. Thompson's volume in England.

THE gift of \$20,000 by Mrs. Haskell, of Chicago, to the Chicago University, to found a lectureship on the relation of Christianity to other religions and also a lectureship in India on similar topics, calls forth from *Harvest Field* of India a striking statement as to a necessity, if this course of lectures is to do good, that they be scholarly. The mention of the names of Archdeacon Farrar and Professor Drummond does not meet the approval of this able magazine, since these men, with all their excellencies, have no special knowledge on the subject with which the lectureship must deal. The lecturer, it is claimed, must be thoroughly conversant with Hindu philosophy, with Sanskrit or some Indian vernacular, going to the original texts for his statements. The magazine says: "Let not the lecturer, as many modern Hindus do, read Western thought into this old, subtle philosophy; let him firmly grasp the teaching of the Vedanta and compare it with Christianity; and then he will find that the harmonies are few and the contrasts vital and irreconcilable. To accomplish this a man will need to give years of profound study to the subjects. If men of this stamp can be found, their lectures would be invaluable. We should prefer seeing good Christian Sanskrit scholars appointed to lecture. The men must have a profound knowledge both of Hinduism and Christianity; and if they deal with their subjects in a workmanlike manner, the results of the lectureship will be to provide every missionary with tools that will be exceedingly effective for his purpose. We do not think that papers of the stamp read at the Parliament of Religions will be of much use; we want something of stronger fibre, greater grip, and

more authority than anything uttered there. If Mrs. Haskell's generous gift will secure this, we shall receive it very cordially." There seems to us to be great wisdom in these utterances.

WE are indebted again to Rev. Henry Loomis, of the American Bible Society in Japan, for a copy of his statistical table of missionary work in the Japanese empire from which we condensed the table given on another page. Some of these statistics, as will be seen, do not cover all of the year 1894. In view of the condition of affairs in Japan and the absorption of the thoughts of the people in other directions, this statement of missionary work is on the whole encouraging, though there is under most headings a slight decrease in comparison with the previous year.

A NOTABLE address has recently been made by the Bishop of London to his clergy on foreign missions. The points made were, first, that ministers were bound to instruct their people about missions, not as an outside matter, but as an integral element in religious life; second, that they first need to instruct themselves. Four special subjects of study were pointed out: (1) The New Testament, definitely and deliberately as a missionary handbook; (2) early post-apostolic missions; (3) missions of the Dark Ages; (4) modern missions. The first and fourth the bishop regarded as more essential. Observation leads us to believe that the bishop's point, that ministers first need to instruct *themselves*, is as true in this country as it is in Great Britain. It is often amazing to find the ignorance as to missionary operations in modern days on the part of those whose business it is to lead the Lord's forces for the conquest of the world. Some of these who ought to be leaders frequently speak quite boldly of their deep interest in foreign missions, while they know next to nothing about them.

FREQUENT allusion is made to the density of the population in China, and language is sometimes used that would imply that the land is so overrun with human beings that they are obliged to live in boats, on the rivers or bays. But as a matter of fact the density of the population in China is but little over that of France, and not half that of England and Wales. Not including the vast dependencies of China, such as Mongolia and Tibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to a square mile; Germany, 236; England and Wales, 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.

THE English Church Missionary Society is making an appeal for contributions for the relief of the inhabitants of Eastern Equatorial Africa. The districts of Usagara and Ugogo especially are suffering terribly from famine caused by drought and a visitation of locusts. This region is largely within the German Sphere of Influence, but missionaries of the English Church Missionary Society are seeking to render aid to the famine-stricken people who can be reached from its stations at Mamboia and Mwapwa.

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1894.

CONDENSED FROM A TABLE COMPILED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries.			Stations.	Out-stations.	Organized churches.	Baptized Adult Converts, 1894.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=47 cts. (gold).
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Church of the U. S. .	1859	20	20	59	10	20	..	..	..	..	..	..	..
Reformed Church in America . . .	1859	10	8	27	7	15	..	..	..	20	3	17	..
United Presb. Church of Scotland .	1874	2	..	3	1	..	..	..	..	..	..	..	..
The Church of Christ in Japan .	..	..	..	..	..	82	c 72	1,123	11,126d	41	75	113	24,697.20
Reformed Church in the U. S. . . .	1879	5	2	11	1	14	..	..	..	29	..	..	..
Presb. Church in the U. S. (South)	1885	10	8	24	6	40	..	..	..	..	..	..	..
Women's Union Miss. Soc., U. S. A	1871	..	4	4	1	..	..	..	..	..	..	..	..
Cumberland Presbyterian Church .	1877	4	7	15	3	12	..	..	..	2	..	11	..
American Lutheran Mission . . .	1892	2	..	3	1	2	..	11	22	..	..	2	21.40
American Prot. Episcopal Ch. (a) .	1859	14	9	33	9	41	20	200	1,684	20	10	39	3,101.74
Church Missionary Society	1869	25	30	77	13	30	40	278	3,201	17	7	84	2,406.58
Nippon Sei Kokuwai . . . . .	..	..	..	..	..	..	..	..	..	..	..	..	..
Society for the Prop. of the Gospel	1873	12	10	28	5	10	11	..	1,260	11	9	12	*
Wyckliffe College Mission (Canada)	1888	3	1	7	1	2	1	6	44	..	..	4	36.69
English Church in Canada	1892	2	1	5	1	4	3	24	68	2	1	3	76.08
American Baptist Miss. Union . . .	1860	14	16	44	9	79	19	184	1,597	12	6	37	1,373.09
Disciples of Christ	1883	6	6	18	1	9	3	55	286	2	5	3	75.00
Christian Church of America . . .	1887	2	1	4	1	24	4	21	225	5	2	11	538.48
Baptist Southern Convention	1889	3	..	6	2	4	1	9	38	..	..	4	21.88
Kumi-ai Churches; A. B. C. F. M. (b)	1869	26	31	83	12	170	70	670	11,079	65	42	97	23,204.18
American Methodist Epis. Ch. (a) .	1873	19	23	58	10	67	55	424	4,006	61	41	18	8,357.00
Canadian Methodist Church (a) . .	1873	6	15	27	7	23	19	116	1,981	2	16	19	4,562.37
Evang. Association of North America	1876	5	..	10	2	10	13	95	705	10	13	16	1,052.26
Methodist Protestant Church	1880	4	2	10	3	15	4	32	312	4	3	13	347.89
Amer. Methodist Epis. Ch. (South) .	1886	15	3	31	9	32	10	83	532	14	15	..	1,567.63
The Scandinavian Japan Alliance . .	1891	3	7	12	12	29	..	24	84	2	..	7	*
General Evang. Prot. (German-Swiss)	1885	2	..	3	1	2	1	6	208	6	2	2	50.00
Society of Friends, U. S. A.	1885	2	2	5	1	2	..	23	61	..	..	6	50.00
International Missionary Alliance . .	1891	3	1	5	1	..	..	..	..	..	..	..	..
Unitarian	1889	1	..	1	1	5	2	..	*	17	2	11	..
Universalist	1890	3	..	5	1	7	3	25	149	11	2	6	128.26
Independent . . . . .	..	3	3	7	2	..	4	13	†572	..	4	1	†550.00
Total of Protestant Missions, 1894	..	226	210	625	134	750	364	3,422	39,240	353	258	536	79,217.72
Total of Protestant Missions, 1893	..	228	216	643	125	644	377	3,636	37,308	367	206	665	69,416.73
Increase in 1894 . . . . .	..	..	..	..	9	106	..	..	1,842	..	52	..	9,800.99

(a) Statistics to June 30, 1894. (b) To December 31, 1893. (c) By a difference in the method of reporting this number has been decreased by 20 since last year. (d) Including 1,474 classed as "children." (e) No Report. (f) Approximate.

OUR TREASURER, MR. WARD.

THE friends of the American Board have already learned of the great loss it has sustained in the death of its honored and beloved treasurer, Langdon S. Ward, Esq., who died at his home at Newton Centre on Wednesday evening, March 27. For several years Mr. Ward has seldom been absent from his office



Langdon S. Ward

for more than a day or two at a time, but an illness commencing during the last week of January permitted him to come to the Missionary Rooms only occasionally, and for an hour or two, until the middle of February, when it was discovered that he had a disease of the liver from which he could not recover. In returning from the office of the consulting physician where this sudden announcement was made to him, Mr. Ward met a friend to whom he broke the tidings by saying in

his happiest tone and manner, "I have fought my fight; I have finished my course; I have kept the faith." During the six weeks which followed till the end came, the room to which he was chiefly confined was as the gate of heaven. The Master was there as truly as he was on the Mount of Transfiguration, and the face of his servant glowed with the radiance of the unseen world. All necessary business matters having been attended to, and all trusts transferred, he conversed with those who visited him in the most animated manner concerning the things of the Kingdom of God. With deep personal humility, he yet rested with the utmost confidence in the grace of the Divine Saviour through whose sacrificial death he anticipated the life eternal. When allusion was made to his long and faithful service for the Board, he said to the writer: "I cannot accuse myself of indolence, but the service might have been more spiritual." He then burst forth into ascriptions of praise for the privilege — "the unspeakable privilege and honor" — of having been permitted to serve Christ in such close connection with the missionary work. His expressions of affection for the Board and its work, for its missionaries and officers, were very frequent and tender. It was to have been expected that his disease would cause depression of spirits, but he could say that his spirits were as fresh and bright as the flowers which adorned his chamber. He knew whom he believed, and the joyful persuasion that his Divine Saviour had pardoned him and would receive him to everlasting life filled his soul with perfect peace.

Mr. Ward was born at Saco, Me., May 25, 1828. At an early age he became acquainted with business affairs, having been for a time a clerk in the office of the American Missionary Association in New York. Forty years ago, on the first of last August, and when twenty-six years of age, he came as an assistant to Mr. James M. Gordon, then treasurer of the American Board, and on Mr. Gordon's retirement in 1865 Mr. Ward was elected treasurer, in which office he served with the greatest fidelity and efficiency for nearly thirty years.

The duties of the treasurer of the American Board are unceasing and exacting. From all parts of the land contributions come daily, some small and some large, amounting last year to over \$700,000, many of them requiring a personal acknowledgment from the treasurer himself. The oversight of the legacies, of which the Board receives on an average from eighty to one hundred a year is a laborious and perplexing part of his duties. Contests and claims for concessions are frequent, and the interests of the Board often require the care of estates and necessitate protracted conference, if not litigation. In recent years the number of legacy cases on hand for settlement at any one time has been from 250 to 300. Various permanent funds amounting to over \$400,000 are in the care of the treasurer, the income to be distributed annually, or oftener, according to the provisions of each trust. In the disbursement of funds he must keep constant oversight of the expenditures on the twenty mission fields, examining regularly the accounts of the mission treasurers, the bills for supplies ordered by missionaries, and must see that the necessities of each mission are supplied through the monthly purchasing and forwarding of bills of exchange. It is part of his duty also to care for the missionaries both going and coming from their several fields of labor, engaging their passages, securing their outfits, providing them with funds and instructions for their journey. Missionaries and the children of mis-

sionaries in this country must look to him for needed supplies. In a word, all the operations of the Board involving the receipt or expenditure of funds, including not only the work abroad but the administration at home, claim his constant attention. This work involves an immense correspondence with people in all parts of the world. It is found that the number of the letters written within a recent period averaged about seventy-five per week, and this aside from a still larger number of acknowledgments of donations.

To the duties of this treasurership Mr. Ward brought a clear head and a warm heart. Scrupulously exact in his administration of all financial affairs of the Board, so that his methods and abilities have received the unstinted commendation of various committees and experts who from time to time have examined its business, he was yet more remarkable for the maintenance of a high spiritual tone in the midst of all his manifold cares. He could pass instantly from his accounts into the place of prayer as if he had been all the while in communion with God. Into his business letters to missionaries and others there often went, most naturally and spontaneously, some warm expressions on spiritual themes, some utterance of faith and hope. An eminent secretary of a British Missionary Society has recently said: "One of the greatest dangers I dread is that of officialism in the work, of becoming mechanical, losing sight of its spiritual needs, getting as wooden as the desk I sit at." No one who has to do with the details of missionary administration can fail to recognize the danger thus referred to. It might seem as if the treasurership would be specially exposed to peril in this direction. But those who knew Mr. Ward intimately will unite in saying that he wholly escaped that peril. His service, which was *for* Christ, was *with* Christ, and he lived and worked in the joyous recognition of the presence of his Master, and of the great spiritual truths of that Kingdom the business of which he was doing.

For many years Mr. Ward resided in Boston and was a deacon in the Mt. Vernon Church of which Rev. Dr. Kirk was pastor. It was at this period that he came in contact with a young man then wholly unknown and wholly uninstructed in Christian truth, whom he sought to aid by his counsels and influence. Those who were present at the last Annual Meeting of the Board at Madison will remember how Mr. Dwight L. Moody, after he had called upon Mr. Ward to lead in prayer, referred to the decisive influence exerted upon him at the beginning of his Christian life by Mr. Ward, alluding especially to a particular prayer of his through which he was led to a wholly new view of the person and work of the Holy Spirit. Mr. Ward heard Mr. Moody's statement at Madison with greatest surprise and spoke of it during his last sickness as a most wonderful instance of God's infinite grace to him. After his residence in Boston, Mr. Ward removed to Brookline and subsequently to Newton Centre, where he became deacon of the First Church and a teacher in its Sabbath-school. He was twice married, his second wife¹ and nine children surviving him.

The funeral was held in the church of which he was a member on Saturday, March 30. He had directed that psalms of praise should be read, and had selected the hymns of hope and trust which were sung. He would have it an

¹ Miss Laura A. B. Bliss, daughter of Rev. Edwin E. Bliss, D.D., of the Western Turkey Mission, to whom he was married December 3, 1873.

occasion of thanksgiving and not of gloom ; for such, it seemed to him, should be the spirit of a service which recognized the going home of a redeemed sinner to his blessed and everlasting rest. And so, after prayers and hymns of praise and joy, and a most fitting address by Secretary Judson Smith, the remains were buried in the Newton Cemetery.

Though burdened with a deep sense of loss, we can lift our praises to Him who has given to the American Board for twoscore years an officer so faithful and a counselor so wise. His associates can join most cordially in the expression of one who stood in closest touch with him in the work of the treasury, that in all his intercourse he had "found Mr. Ward to be the wisest, truest, and most considerate of friends." May his mantle fall on one of like gifts and spirit !

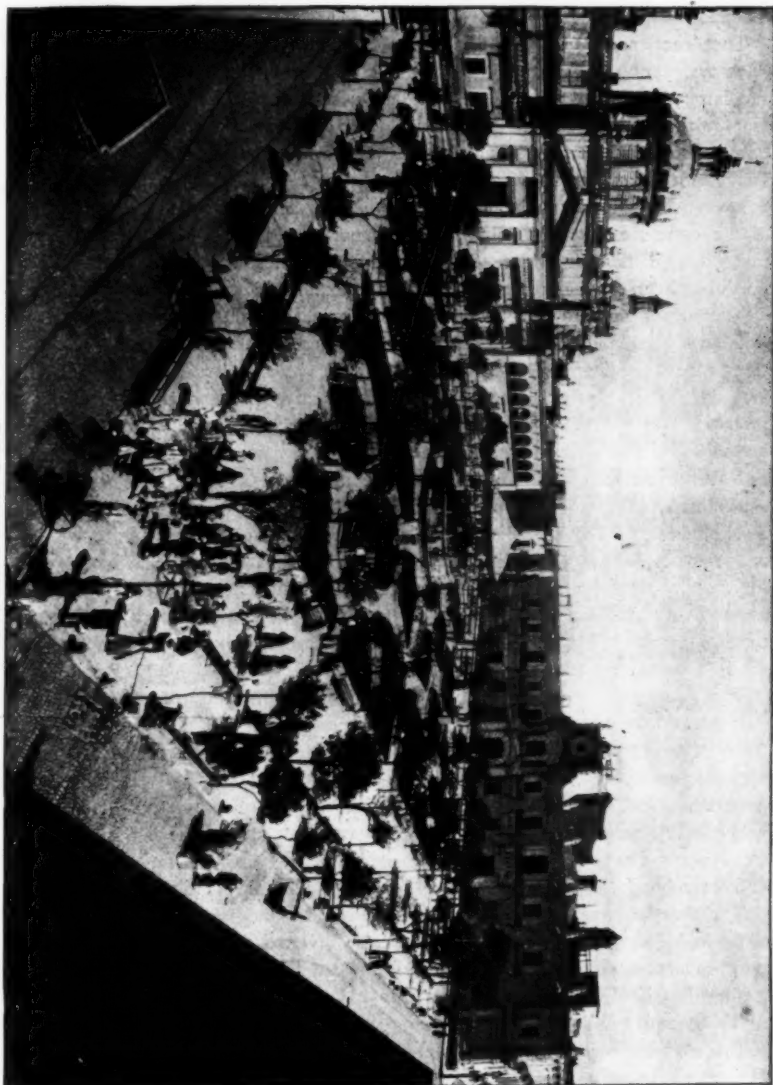
GUADALAJARA, MEXICO.

BY REV. JOHN HOWLAND, OF GUADALAJARA.

THE "Pearl of the West," the "Athens of Mexico," as its inhabitants love to call their city, has held a prominent place in the history of Mexico from the very first. Founded in 1530, about 100 miles to the northeast, its site was twice moved, reaching its present location in 1542. It is interesting to note that the question of its final removal was decided by a woman. She listened at the door of the audience room to the heated discussion of the subject and threw out some caustic remarks that carried the day for the proposed change. In its present position it is the natural centre of one of the richest sections of the country. Lying just within the tropics and at an altitude of a little over 5,000 feet, it enjoys one of the most equable climates of the world. The average temperature is 71.6 degrees, the highest recorded being 95 degrees in the shade, while the mercury rarely goes below 40 degrees in the open air. Originally the capital of the province of Nueva Galicia, it is still the ecclesiastical head of northwestern Mexico ; and although the State of Jalisco has been repeatedly reduced to form other States, it still has a territory about equal to that of Kentucky, and a population of nearly 1,000,000 inhabitants, the city itself having nearly 100,000. The city was laid out according to the points of the compass, and at present consists of over 800 square blocks, nearly uniform in size, measuring about 260 feet on a side, the streets being forty feet wide.

The most important building is the cathedral, which, with the central parochial church, fills one of the most central blocks. It was begun in 1561, and its twin towers, 213 feet in height, are visible for many miles around. The government palace was finished in its present form in 1790, and occupies a whole block facing on the central Plaza. For the cut of the Plaza, on the next page, we are indebted to *The Magazine of Travel* for January last. The *Hospicio*, or Foundling Hospital, covers nearly four blocks and has twenty-six open courts, full of trees and plants, within its walls. It gives educational and industrial training to its 700 inmates. The state prison contains nearly 1,000 prisoners, of whom more than half are murderers. There are thirty-two churches and chapels and fifteen public gardens. The city is lighted by electricity, generated fifteen miles away, at the Falls of Juanacatlán, the "Niagara of Mexico." Different parts of

the city are connected by horse (or rather mule) cars, two lines of which go to suburban villages, four and eight miles distant. The government owns an enor-



THE PLAZA OF GUADALAJARA.

From the Magazine of Travel.

mous theatre, and supports a hospital, an industrial school for boys, schools of medicine, law, and engineering, a college for each of the sexes, and numerous schools of a lower grade. The Romish Church has a university with from 800

to 1,000 students and several other educational institutions of different grades. There are also several Roman Catholic hospitals. The principal trades are hand weaving and the manufacture of shoes and saddles. There are two small cotton factories and a paper mill near the city.

The American Board chose this city as its centre for work in Mexico, and in 1872 two young Welshmen, J. L. Stephens and D. F. Watkins, with the wife of the latter, landed at San Blas, 250 miles west from the city, opening work at once in the capital. In ten years over 1,200 persons, adults and infants, were baptized and about twenty congregations were formed in the State. All of this work, with the exception of a few families, went over to the Methodist Church South, and new work was begun in 1882. A new centre of work was established at the same time in Chihuahua, and the northern part of the country being much less fanatical and more open to the gospel, the work of the Board at the north has been gradually strengthened at the expense of the Guadalajara station.

The cutting of a new street, a few years since, through old convent property isolated a small piece of ground, the old "Offices of the Inquisition," situated three blocks north from the cathedral. This was at once bought by the mission and, after two years of litigation against fanatical opposition, a neat and commodious church edifice was erected. The church of ninety-four members includes some persons who reside many miles away from the city and who act as leaven in various of the outlying villages and cities. Eighteen miles to the south, in the village of Tlajomulco, we have a church of over forty members and a school of twenty-five pupils. A little to this side, in San Sebastián, services are regularly held by a small congregation. A worker frequently visits and holds services in several villages to the southeast, east, and northeast. Work which seemed very promising in Zapotlanejo, thirty miles east, was entirely broken up, three years since, by a mob and violent persecution which caused almost all of the believers to leave the place.

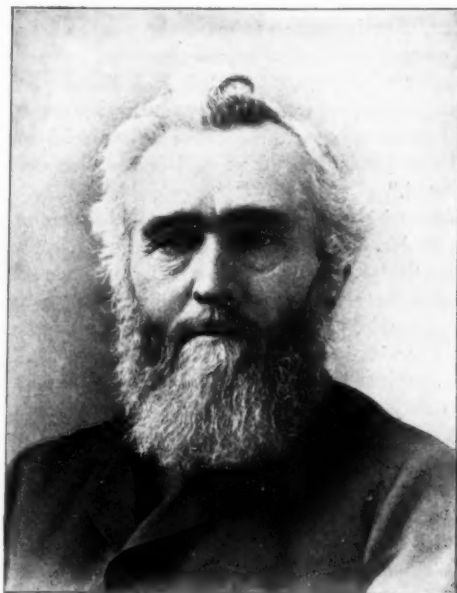
The Southern Baptists entered Guadalajara in 1887, and the Seventh Day Adventists opened a medical mission here in January of 1894 with a large force of workers. Union services in English are held Sunday afternoons with encouraging results. Although the English-speaking colony is very small and fluctuating, and, aside from the missionaries, composed almost wholly of those who do not profess to be Christians, the attendance at these services ranges from twenty-five to over fifty, and there are two classes in English, one for adults and the other for children, in connection with our Mexican Sunday-school.

The boarding and day school for girls, with its kindergarten, was opened in 1884 and has an annual enrolment of from sixty to eighty. A small printing outfit is connected with the station, and a twelve-page paper is published, which has a wide circulation, having subscribers in almost every State of Mexico and in thirteen of the United States, going also to subscribers, or as an exchange, to Spain and almost every one of the countries of Central and South America. It devotes two of its pages to the interests of the societies of Christian Endeavor, of which there are about twenty in the country, another page to temperance, and another to missions. There is much reason to believe that this is a most important agent in the propagation of gospel truth, both in the abstract and as applied to daily life.

THE REV. GEORGE C. KNAPP,¹ OF BITLIS.

A CABLE dispatch from Constantinople brings tidings of the death of this faithful missionary. The event was not unexpected, inasmuch as it was known that Mr. Knapp had been in failing health for many months. It is nearly forty years since he went to Turkey, and the labors and exposure of this long missionary life had told heavily upon his health, and the end came after a long and wearisome period of weakness.

Mr. Knapp's early life was spent upon his father's farm in Vermont, and not until after he was twenty-one years of age did he set out to obtain an education, having at the very beginning a purpose to become a minister. It was during his life in the theological seminary that he met the question as to entering upon foreign missionary service. There was a sharp struggle which moved him to the depths of his spiritual nature, and his classmates, of whom the present writer was one, well remember the striking change which



was manifested in his life and utterances when he had decided to go to the "Regions Beyond." His whole soul was alive with enthusiasm and with love to the Master and consecration to the blessed work which he saw before him.

Sailing for Turkey with his faithful and beloved wife, in 1855, they arrived at Diarbekir in 1856, and removed to Bitlis two years later, the latter city having been their home for now these thirty-five years. His life, though devoted to the ordinary duties of missionary work, has been by no means an uneventful one. His faithful and devoted service has been rendered amid manifold trials and perils, but with unflinching boldness. In 1883, while traveling from Moush to Bitlis in company with Dr. G. C. Reynolds, of Van, they were set upon by three Koords, one of whom was the notorious Mousa Bey, and most cruelly beaten, barely escaping with their lives. Dr. Reynolds had upon his head and face six

¹ George Cushing Knapp, born at Lyndon, Vt., October 30, 1823; resided at Benson, Vt.; graduated, Middlebury College, 1852, and Andover Seminary in 1855; ordained at Rutland, Vt., September 7, 1855; married Miss Alzina M. Churchill, September 6, 1855; embarked for Turkey, October 27, 1855; died at Bitlis, Turkey, March 12 (?), 1895.

serious gashes from which blood was streaming, while in his endeavor to ward off the blows of the sword his hands were badly mangled. In giving an account of the affair Dr. Raynolds wrote :—

"Simultaneously with this attack upon me, another of the three Koords, after beating Mr. Knapp over the head with a heavy club, compelled him to dismount and dragged him along by his beard, not relaxing his grasp, though Mr. Knapp gave him his watch at once. Then they threw us both to the ground and drew off our boots, when, the idea seeming to occur to them that the place was rather public, they dragged us to the cover of some near bushes where, throwing us to the ground and choking us, they searched our persons very thoroughly and took whatever they deemed of value, including a part of our clothing. Then they bandaged our eyes, barely permitting me so to dispose of the ends of the bandage as to stanch the blood a little from my deepest wound. They also tied our hands behind us and our feet together and, pocketing our booty, departed."

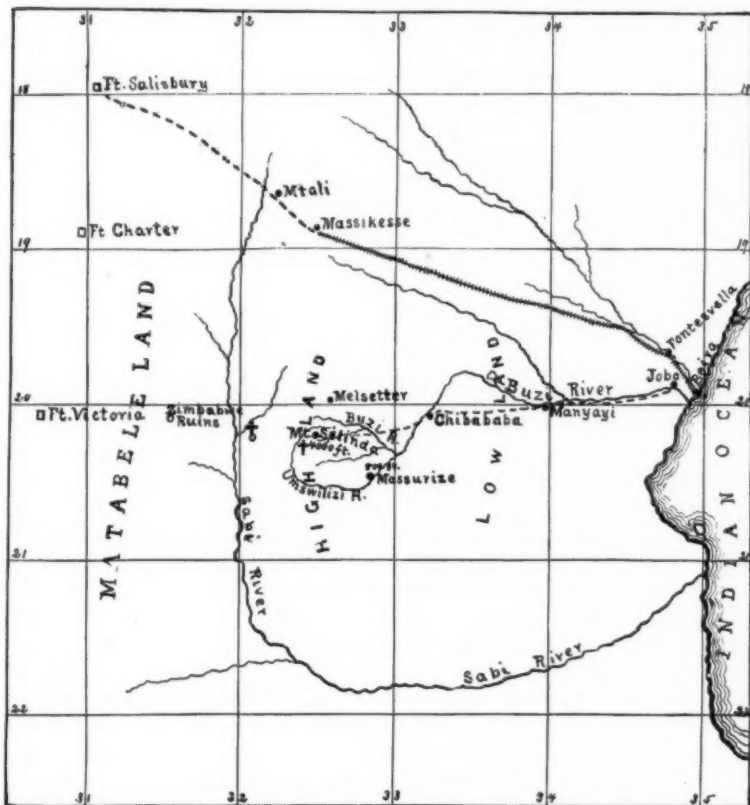
Many trials, though none of them so threatening to life as was this one, formed part of Mr. Knapp's missionary experience. The condition of affairs at Bitlis during the last months has been such that grave anxieties have been felt as to the safety of those who were dwelling there, but our brother was one who might have said, as did Paul, "None of these things move me." A missionary associate who was with Mr. Knapp for many years, Rev. L. T. Burbank, says of him : "His great spiritual boldness and pertinacity of purpose were prime qualifications for his difficult and dangerous field of labor. An 'ought to be done,' and 'must be done,' made with him an equation of equal quantities. What ought to be, could be. His great spiritual boldness was not what the world would call courage ; it was the fearlessness of spiritual convictions."

Mr. Knapp dearly loved his work and he was dearly loved by those for whom he patiently labored. They appreciated his loving spirit and his earnest desire for their welfare. During the last months of his life they testified in many ways to their affection for him and their appreciation of his devoted service. They recognized in him a man of God in whom the Holy Spirit manifestly dwelt. Mr. and Mrs. Knapp had the great joy of welcoming as missionary co-workers at their station a daughter, and also a son with his wife, while another son and daughter are in the United States. The region in which they have labored has been a difficult one. The conflict of races has been going on not only in the city of Bitlis but in the districts near them, in which have occurred those disturbances which are now causing such excitement throughout the civilized world. Yet, notwithstanding the difficulties, success has attended missionary labors. When in his early life Mr. Knapp was talking with his parents in reference to entering the ministry, he urged the plea that in this office he might hope to be "the instrument in the salvation of one soul." It is impossible for the human mind to separate the results of his work from that of his associates, yet we recall the fact that he, with his excellent wife, were the pioneers in the opening of the station at Bitlis, and that connected with that station there are now twenty-one out-stations and a church membership of over 250. Surely he had more than a hundredfold in this life, before entering upon the life everlasting.

THE EAST CENTRAL AFRICAN MISSION, GAZALAND.

BY REV. FRANCIS W. BATES.

THE past two years have been full of novel experiences for the new mission in Gazaland. Those few days at Beira, where our only sitting-room was the barroom of a very primitive hotel, gave to some their first glimpse of real pioneer life. That journey up the Buzi in open canoes was one which we look back upon with no desire to repeat the experience. The weeks of delay seeking for carriers.



— the days of sickness when it seemed as though the malaria would fairly shake the life out of some of us ; when those spoonful doses of quinine gave us a feeling of bitterness for all the world—and finally that 150-mile walk, gave to the ladies and children especially a new insight into the trials of African traveling. And when after Mount Silinda had at last been reached, the word went out that the flour, the sugar, the soda, the baking-powder were all gone, the ladies and

gentlemen too had an opportunity to exercise their ingenuity in civilizing native foods.

The long rainy season, with almost daily storms, brought joy to the natives, for it meant good crops; but to us it brought discomfort and sickness. We found that with dirt floors and grass roofs we had more than we could do to keep our huts dry, and dampness meant colds and fever. All these things brought discomfort to us, to some they might even seem as hardships, but they faded into insignificance before the real hardship of missions, the indifference of American churches. Those inconveniences had meant a passing annoyance, this indifference meant the crippling of our work for Christ.

We have secured 24,000 acres from the British South Africa Company, 6,000 at Silinda and 18,000 some thirty miles to the west. At present Silinda alone is occupied, but we must soon occupy our other station or we shall be in danger of forfeiting our claim to the land. In order that there might be a more systematic and vigorous advance in our mission work the home or station work was placed under Mr. Wilder's supervision. Mr. Bunker was chosen to look after the work among the kraals at a distance from the station. Dr. Thompson had the medical department under his charge, and I was appointed to oversee the school work. We had entered upon the work with enthusiasm, but along all these lines we found ourselves hindered and at times stopped by the want of aid from home. We must leave the more important work and spend months in hut building, not the first year only but the second year also calling for this kind of work, new and better huts being needed. Each year these huts must be repaired and made ready for the rainy season. Good rainproof houses are essential if we are to do the best mission work. We have found temporary buildings of native material a waste of time and money and a menace to health. We hope that the near future will see substantial brick buildings — buildings that will ensure a protection from the weather and that will last for many years and be a useful object-lesson to the natives.

Mr. Wilder, as superintendent of the station work, has given all his time not needed in house building, etc., to organizing the work among the natives in the immediate neighborhood of Mount Silinda. Regular preaching services have been held and much visitation among the kraals has been carried on. Mr. Bunker had hoped to be able to carry the work down into the low country during the dry season, but he was needed to look after the bringing up of supplies from a point about 100 miles from Mount Silinda. He found that donkey-driving did not leave much time for evangelistic work, yet he was able to do much in the little time at his disposal. All along the line of his journey men and women were interested, their confidence was won, and when he reached Silinda again he had quite a following of young men and boys who had been sent up to learn more of the new way.

We have great hopes that the years to come will see much work done in that low country. There are 200 miles from Silinda to the sea from our healthful homes in the hills, and we hope to reach and evangelize all this country. But we must have time at our disposal for this work.

In Gazaland, as elsewhere in the mission world, the medical arm has found much work to do, but Dr. Thompson's arms have been all too busy swinging the axe

and adze and hammer. In his spare moments he has done much to attract the natives, has cured their diseases, and has led them to look upon us as friends. When all his time can be given to direct mission work we hope much more from this department. We were slow in making a start in school work. The children said they could not come without their parents' consent; the parents said the consent of the chief was necessary; and he said he did not know what Gungunyana the king would think. Three months later, I found that Mr. Wilder and Mjadu, one of our Zulu evangelists, had held many interviews with the chief, had kept the matter constantly before him, and after three months he gave his consent and had issued his orders to his people to send their children. The school, which had been begun with Miss Jones and Salina as teachers, was only a beginning. The chief had consented, the parents had apparently consented, but the children were yet to be won. Quite a number were on roll, but were very much inclined to have their own way about coming. Miss Jones, as she called for them in the kraals, would often find but two or three at home; of others she would gain but a sort of dissolving view as they disappeared in the cornfields. I had a long interview with the fathers trying to get to the bottom of the difficulty. Since that time our school has been upon a firmer foundation. The attendance is better and boys and parents are beginning to take an interest in the school.

We have large hopes, large plans for this school and the mission. Here is a nation to be lifted up into a higher and nobler life. Our great work is, of course, to evangelize; but that their Christianity may be intelligent, strong, growing, and independent, they must be educated. We want an educated race who shall be able to aid in the great work of bringing Africa and the world to Christ. We want a civilized race that their Christianity may be entirely separated from heathenism. There is need not only of mental education but also of industrial. If this mission is to be called the East Central African Mission, we must make it worthy of its name. It must be a mission not only to Gazaland but to that vast interior which alone can be called Central Africa. The mission is ready to do its part, but a greater work belongs to those who bade us go forth to do battle for them.

LOVE'S CONSTANT TEST.

BY REV. R. T. CROSS, YORK, NEBRASKA.

AMONG the motives for Christian giving which Paul urges upon the Christians at Corinth in the eighth chapter of his second letter to them is this: "To prove the sincerity of your love."

God often, yea, he *always* tests the sincerity of our professed love for him and for our fellowmen. In such tests we discover a part of the meaning of the stern discipline of life, and also of the prosperity that many enjoy. Prosperity, as well as adversity, tests the sincerity of our love. Some of God's tests, as for example persecution, are occasional. They may come but once to the individual or the church. Other tests are constant, one of which is giving. It confronts us continually. These repeated calls to give constitute both a qualitative and a

quantitative test of the love that we profess. As the mercury in the miner's sluice box draws to itself the sinking gold from the muddy current that rushes through the box, having for that gold a strong affinity, so the calls to give to the missionary and benevolent organizations of the church of Christ draw out the pure gold of our professions, for which giving has a strong spiritual affinity.

What a revelation it makes of the internal life and the true state of the heart when we go beneath a man's profession and see how he meets the demands that are made upon his pocket for the spread of Christ's kingdom and the relief of Christ's poor !

Two men make the same profession of love ; they belong to the same church ; they assent to the same covenant ; they both offer earnest prayers and make edifying remarks in the prayer-meeting ; they are both honest in their business. But of the two, one gives nothing or little in proportion to his means ; he makes no sacrifice to give ; while the other gives up to, and even beyond, his ability, doing his own full share and part of the shares of others. One has to be urged to give ; he waits for his feelings to be stirred by some harrowing tale, or for someone to come and argue with him and plead for a gift. The other gives voluntarily and even urges his gift upon the recipient or collector. He does not wait for the trustees to call upon him to see how much he will give for the support of the church ; he comes forward and tells them. If absent when an annual collection is taken, he does not mentally chuckle over the fact, but he sends or brings his offering.

One gives grudgingly ; the act of giving is to him like the pulling of a tooth ; it *hurts* ; it gives a twinge of pain ; it makes the "old Adam" in his nature squirm ; and his gift, though it may be a gold coin, has an iron ring as it falls into the contribution box. The other gives cheerfully, with a smile and not a frown ; he gives graciously, and makes you feel that you confer a favor on him in asking for something ; he rejoices that he has anything to give and that he has an opportunity to give, and his gift, of whatever metal made, goes into the box with a golden clink.

One promises to give and then defers the payment as long as he can ; he always waits to be dunned by the Lord through his agents. The other pays cash down, or pays just as soon as he can ; he makes the Lord a preferred creditor, and gives to him of the first fruits of his prosperity. To the one the whole subject of giving is an eyesore ; it is a stumbling-block ; it is a constant offence to him ; it develops the latent covetousness of his unregenerate, or of his not wholly sanctified, nature, and if he is really a Christian, it will very likely cause him to backslide unless he changes his attitude. To the other man giving is a means of grace, as much so as prayer or Bible study ; it helps him on towards heaven ; it constantly increases his treasures in the bank of heaven ; it brings him constant increments of happiness ; it develops and strengthens and rounds out Christian character. In short it makes him more Christlike, more like him who was rich but became poor that we through his poverty might become rich.

Which one of these men is the reader like ?

Letters from the Missions.

Western Turkey Mission.

AMONG THE GREEKS.

MR. RIGGS, of Marsovan, has often taken the opportunity of the winter vacation in the Theological Seminary and College to visit the Greeks along the Black Sea coast. In January last, at the invitation of Dr. Parmelee, Mr. Riggs visited Trebizond, enjoying a visit in that city with the Greek brethren, and on his return stopping at Ordoo and Fatsa. He writes under date of January 28:—

"In Ordoo and Fatsa we found the brethren patiently and prayerfully enduring the unrighteous delays in the matter of their places of worship, which with their schools have been closed for months through violent opposition and persecution. These cases of interference with the manifest rights of Protestant Christians have been dragging along for a long time, and there seems to be no hope of directly reversing the unjust verdict in either case, but the friends in Constantinople speak very hopefully of being able to get some concessions, as for permission to use the closed buildings for schools, though not for public worship. If the present disturbances in the political affairs of this country are to have any good results, it would seem as if one of them ought to be the establishment of some court of appeal for the adjudication of such cases as these, where might and secret political influence are arrayed against right. And the way should be cleared for a Protestant community, however feeble it may be, to secure by Imperial firman the right to use their own premises for worship and school purposes.

"In Fatsa the brethren could not get just the preacher they wanted, but Mr. Nicholas Manousharides, a member of the last graduated class in our theological school, has finally accepted their invitation and is on the ground. He has much pluck and firmness and has helped to cheer up the brethren a good deal.

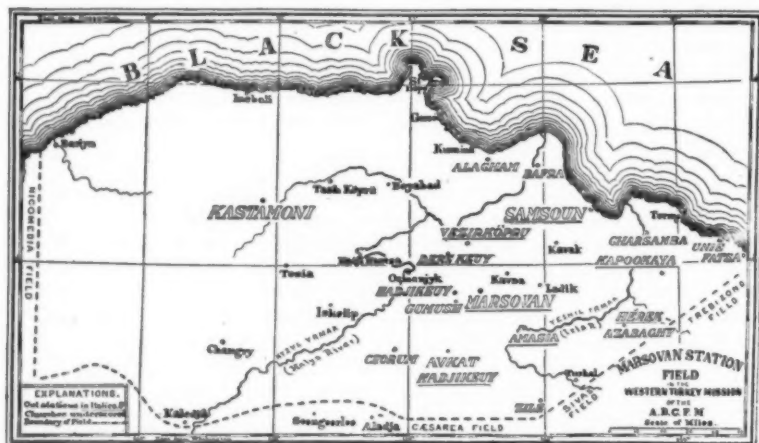
When he arrived there with his family, he went right to the forbidden chapel building and established himself in the living-rooms, intended for that purpose. Soon the local governor sent him word through one of the brethren to get out of that building. He paid no attention, and soon the order was repeated with the threat that if he did not clear out within three days he would drum him out of town and send him into exile. Mr. Manousharides seems to have felt pretty sure of his ground, for again he paid no heed. Three days passed, and some more besides, and the governor met the same brother one day and asked him in the blandest manner if the Protestants had a new preacher, and what sort of a man he was. Being assured that he was a very nice man, 'Oh!' said the governor, 'please give him my kindest regards. I shall be happy to make his acquaintance!' And that was the last of the talk about his living in that house! I suspect the shrewd governor improved his three days by inquiring of his superiors what he should do under the circumstances, and was told to let the man alone.

"In a very similar spirit the local government had told our brethren, when the order first came for the closing of the building, that they were not to worship there, nor in their own houses, nor anywhere! Of course the good brethren yielded in the matter of the one building, but reserved the right of discretion on the matter of stopping worship altogether! While we were there we held our services in the houses of the brethren, with windows open on the public street, but had no disturbance. We had goodly numbers together and celebrated the church ordinances with profit. When these brethren get their permission to put up a new church building they will take hold of the work with a will and will make every possible self-sacrifice, but they are very poor and just about exhausted their resources in putting up the structure out of which they are now unrighteously turned.

What they are to do for the needed funds I am sure I do not know. They will come to us with a strong appeal.

"In Unieh there has never been a regular salaried preacher, but our excellent brother, Dr. Elias Meimarides, who studied for a short time many years ago in our school, has faithfully preached the gospel according to his ability, and the result is quite a hopeful little group of believers who have gathered around him, testifying to the truth in the midst of much unbelief and opposition. As my traveling companion happily expressed it, 'In the other places we visited, we com-

they have never had a suitable meeting-house but have worshiped in various private houses. They have given considerable money, purchased a site, procured materials, after which aid was promised by the Board, and they even erected the frame of a building, but for several years they have been trying in vain to secure from the government the permission necessary to build a house in which they can meet to worship God. The healing of a sore and long-standing quarrel in the little congregation is cheering. The young preacher, who graduated from college and seminary this year, has gone there with



forted the brethren, but in Unieh the brethren comforted us greatly!"

"The last Sabbath of our absence we spent at Samsoun, and saw occasion for great encouragement and hopefulness, though diminished resources have made inroads on the means available for the work."

BAFRA AND ALACHAM.

Mr. White, of Marsovan, reports a visit of much interest to out-stations north and northwest of their station. Starting on New Year's day he visited Bafra, Alacham, Samsoun, and Kastamonu, and he writes:

"The community at Bafra has never attained great strength, partly because

his young wife, both of them being Greeks, and is taking hold with special effort for the Greeks of the city. I spent a Sabbath here, and attended two of the meetings of the Week of Prayer.

"Alacham was as bright and cheery as usual. We had the Lord's Supper, at which time a brother who had lapsed was restored; and I joined with them in two of their earnest meetings in the Week of Prayer. This little company of fifty souls, besides meeting all their expenses for preaching, etc., this last year, employed one of their number to act as an evangelist in the villages near for four months. They contributed twenty-eight Turkish pounds also to the American Board for

use in other and less favored regions. The brethren commonly visit some of the villages to preach the gospel every Sabbath when the weather permits, and they are now visiting every house in the town open to them for religious conversation and prayer. The spirit of the Alacham friends in Bible study, prayer, simple faith in God, and practical Christianity is delightful to behold.

"Returning to Samsoon I was joined there by Mr. Haroutine Babasinian, late preacher in Avkat, who was my companion for the remainder of the tour—a most companionable little man and a faithful Christian worker. We proceeded by steamer to Queboli, thence by the usual springless, seatless little wagon to Kastamoni, our objective point."

KASTAMONI.

"This city is the capital of a province and centre for a large region, the only province in Turkey, as the brethren there reckon, without an evangelical church or preacher. This province is in our field. The ground has been prepared by the sale of books, some individuals have received the truth, and sixty copies of the *Avedaper* are read in Kastamoni alone. For some years a preacher was stationed there; but there were almost no avowed Protestants then, persecution was bitter, and at length in the Board's straitness for funds he was obliged to withdraw. But the truth preached was, we trust, like the sowing of winter wheat, and there are signs that spring is near. Within the last few years a number of Protestants have moved there for purposes of trade, making the nucleus of a congregation. Some young men have derived great benefit from a longer or shorter stay in our college. There is now a considerable movement toward evangelical Christianity, believed to exist among a number of young merchants, which gives considerable promise for the future. They desire three things: first, a competent, experienced pastor; second, some financial aid for a few years, when they hope to be able to meet all expenses alone. They have pledged among themselves over fifty pounds a year, of which thirty pounds

are promised by one young man, not nominally a Protestant, but a former student of our college. They think about twenty-four pounds (\$100) a year additional will be needed to establish the strong work they wish to see. For this, our appropriations do not contain a penny. But surely our friends at home, as whose representatives we are here, cannot refuse such a sum to aid in such an opening. Surely in some way means will be provided by which we can at last answer the urgent appeals made to us from there for several years to lift the lighter part of the burden they feel unequal to carrying alone.

"Their third desire is for some aid in outriding the storm of persecution they feel sure will break upon the inauguration of such plans as they propose. This is perhaps the hardest of all to meet. The government does not care for nominal Christianity, but it dreads the real article, though in fairness it should be said that the persecution is often stirred up by the adherents of the old churches.

"It was a great delight to meet with the brethren in Kastamoni, baptize three of the children and sit with them at the table of the Lord. I preached to a congregation of over a hundred one Sabbath morning, of whom forty were young men between the ages of twenty and forty, of more than ordinary force and character, only two of them being known as Protestants."

Foochow Mission.

SHAO-WU.

MR. WALKER reports that since his return from Foochow to Shao-wu in October last, he has received six persons to the church and the work was prospering on every side:—

"Last Sabbath we spent at a village about ten miles away where are a number of inquirers. They promise to contribute \$30 if we will locate a preacher there next year. One of the inquirers has his home in another county some five days' journey south of Shao-wu. He is urgent that we visit the place, and I have promised, Providence permitting, to go next

spring. But the thing which lies heavy on my mind just now is the exceedingly urgent need for two young ladies to begin a more thorough work among the women. Among the families of the Christians there is a splendid lot of material at hand for the inauguration of a girls' school.

"Since writing the above I have been off on a two weeks' tour to the southwest and found much to encourage us, and also much to make me long for reinforcements. I received four persons to the church, three of whom are comparatively young men. One of these is from the southern part of the province, from a region very hostile to foreigners. Two days later I found him selling crude opium. He has been engaged in this business for four years past, and has just built up a business and secured a reputation which would enable him henceforth to make money rapidly. Of course I protested, and he promised to wind up the business this year. If he does, it will be an unusual triumph of grace over gain. I feel rather hopeful in regard to his case.

"During this tour I visited the place where we were threatened by the mob last spring (see the *Missionary Herald* for September, 1894, page 382). I was there about three hours, during the middle of the day, and everything was quiet. The man who led the mob invited us to dinner with a Christian who accompanied us. This man, who is a Taoist priest, says he is going to quit this and be a Christian next year. As he now derives a good income from 'getting souls out of hell' and the like, the Christians have little faith in his talk. The hostility of the villagers has not yet entirely subsided. There are there an unusual number of vegetarians, zealous for their way. Such men, if once they are converted, are apt to make zealous Christians. This vegetarianism is resorted to not from sanitary considerations, but for the purpose of 'storing up merit.'"

Micronesian Mission.

THE MARSHALL ISLANDS.

THE annual trip of the *Morning Star* through the Marshall group commenced

on September 24, when the vessel sailed from Kusaie for Jaluij. There were on board Dr. and Mrs. Rife, Miss Hoppin, and Miss Palmer, besides the pupils of the two schools. At Jaluij the German commissioner was very friendly, inviting the missionaries to luncheon. This was Dr. Rife's first introduction to the Marshall Islanders in their homes. On Sunday, September 30, he visited the church at Jeremia's station on Jaluij, and he writes:—

"I cannot tell you how glad I was to see that congregation, mostly Christians, who a few years ago were heathen and almost naked. Sometimes when one sees a teacher who has been located with a good deal of expectation, but who has gone astray, there is likely to be a feeling of discouragement; but when we look upon such men as Jeremia and some of the other teachers, we remember that Christ put a single soul in the balance with the world."

From Jaluij the *Star* went to Mille, where Josef and Loktop had done a good work. A similar report is given of the western end of Arno, but on the eastern end the assistant teacher has proved unfaithful. Of other islands Dr. Rife writes:—

"Nabunbun is holding the fort at Aur and seems to be doing it well. Bil we found at Malwonlap, but he thinks he does not know anything and seemed to need an assistant. We accordingly left Lakien and his wife, a couple I married when I had been here but three weeks.

"At Mejj, Larrijip had built a church during the year. He thinks, however, that it will need enlarging. The work seems very prosperous. We were here made a present of about half a cord of 'jenkwin,' a dried food which the natives prize very highly.

"From here we went down to Ailing-laplap. Matu and Kapen Uri had been left here, but they did not agree very well and the latter had gone with his wife to Jaluij, where we afterwards saw them. He was not given work this year but may be reinstated next. We afterward sent Lanito to help Matu. At Namo we have

another slow but, I think, good man in the person of Nierik (little cocoanut). There did not seem to be a great many people on this island. Balili and Lokirin had been left at Kwojelin, but we found on our arrival that Balili had given away to temptation but a few days before. He was accordingly taken to his home on Jaluij. He seemed very penitent before we left him, and may be restored to the work in a year or two. At Lae, Laiklon is one of our strong young men. His work had a good showing. At Ujae the wife of the teacher had fallen. The people were desirous of having them remain, but we took them to Ebon, where Lailero can assist in the teaching and his wife live with her parents if she does not do what is right. Here we left Laki and his wife. The work did not look very encouraging, but Laki is one of our oldest and most faithful boys and may be able to build it up."

On account of the serious sickness of the wife of one of the assistant teachers who was on board, the *Star* returned to Jaluij, where the governor gave them a warm reception and readily granted the privilege to the *Star* of visiting Ebon and Namerik on its return to Kusaie, instead of coming back to Jaluij and clearing from that port, as is the rule. Dr. Rife reports that the state of the work on Ebon is very encouraging. There are three men teaching schools in different parts of the island of their own free will, without any expectation of mission aid. At Namerik also the work was in good condition. The *Star* reached Kusaie November 13, just fifty days from the date of sailing. In reviewing the tour Dr. Rife says:—

"I think the work in the islands on the whole encouraging. I had twenty-one cases of Bibles (Testaments and Genesis), and could have used many more. I would like if possible to give them all they wish another year. It is a very trying matter to be compelled to say: 'I cannot give you more, but must keep them for others.' There was also a great demand for the new primer which Dr. and Mrs. Pease prepared this year. I think the chief

attraction in it is the catechism contained in the back part. Many of the Bible teachings are here put in a very plain and simple manner. There was, as ever, a good demand for the singing-books. I think it would be well, if the time could be found, to allow sixty days for the trip instead of fifty. We could not give the time to the work that we should like to, especially in treating the sick."

East Central African Mission.

EVANGELISTIC WORK.

THE last mission letter from Mount Silinda is dated January 14. Mr. Bunker reports that all the members of the mission are in good health, though there is much sickness prevailing about them. The weather is beautiful, the rainfall being just enough to make the gardens grow nicely. The station has again been visited by lions, but with no serious loss.

Mr. Bunker writes:—

"Our evangelistic work, though somewhat interrupted by the weather and by the illness of the evangelists, has gone forward much more regularly than it did last year at this time. We reach the ten kraals in our immediate neighborhood quite regularly with services, while occasional visits to kraals farther away are made. We hope to make a much better showing this year than last in this direction."

Mr. Bunker gives a list of forty-four places at which visits were made on weekdays during the months of November and December, usually by one of the Zulu helpers, occasionally accompanied by a missionary. He adds:—

"Mr. Wilder holds a service every Sunday on the station near Hlangana's kraal, which all the station people attend, and Miss Jones holds a Sunday-school at the same place. We hear encouraging reports from some of our boys who seem to have decided to live a new life in Christ last year. Some of them have been at home for several months and we learn that they go out to the kraals in their neighborhood

to tell the people of God and Jesus as they learned of him here. We are gradually gathering around us a company of boys and young men who are becoming more and more interested in study and more intelligent in their apprehension of the meaning of faith in Christ. Some of them engage to work for a year at a time at lower wages, that they may have time to study. We have an evening school now which eight or ten attend. A school for the station children will soon begin again."

Zulu Mission.

SPIRITUAL QUICKENING AT UMSUNDUZI.

MR. DORWARD writes of a marked change effected in the church at his station:—

"About a year and a half ago a man was received into fellowship who had previously given us great trouble. He is a leading man; he stirred up the people against us, also his chief, and made such a disturbance and became so obstructive that the Mission Reserve Trustees petitioned the governor of the colony for his removal. The petition was not granted, and we have now great reason to be thankful that it was not. Our Father knows how to overrule all things for good to them that love him. After a time the Holy Spirit began a marvelous work of grace in this man. He was led to see himself as a sinner and to cast himself upon the Saviour, confessing his sin. He is now completely renewed—changed in every way. He used to smoke hemp daily, but the practice was immediately given up. He is now as great a comfort as he was formerly a trial. He has done much towards the harmony that now exists. He is an intelligent man and occasionally preaches amongst the kraals, and is always happy to assist me in any special work for the Kingdom. This year he sent one of his boys to the Adams School, and concerning him Mrs. Cowles writes very happily as one of the very best behaved and industrious—a truly Christian boy.

"There has been a manifest spiritual quickening in the church. This is seen in the interest taken in the services—their grasp of spiritual truth—the character of their own meetings, and the increase in their gifts, which are more liberal and free. Now as such a work of grace within must precede a work of grace without, we are hopeful that it will extend until many from amongst the outside heathen shall be brought in. We have already heard of many heathen who long to come to us, but who are hindered by their fathers or husbands.

"Last week a young woman, belonging to a kraal where we have a preaching service every Sunday, died after a short illness. I did not know she was dying and did not see her, but she was one who had confessed Christ and learned the way to him. It was in a common hut, shaped like an old-fashioned beehive, that she died. Her bed was a mat spread on the ground; her pillow, a block of wood; her covering, a dirty blanket; her companions, heathen; her earthly comforts, none. But I believe she had the comfort of His presence and that she gave testimony to that fact. These people can be Christians and live in a kraal, but it is hard; and the temptations to relapse are severe. They are not sheltered in the slightest degree in the hour of temptation by Christian environment; they are not buttressed, as in Christian lands, by a prevailing moral sentiment. Ostracism does not follow the transgression even of the heathen code of morality. The moral sense is blunted by centuries of heathenism. Unless the converts can be brought into a Christian environment and under continuous Christian training, learning, if possible, to read the Bible for themselves, it would seem to be wellnigh impossible for the gospel to maintain its sovereignty over their hearts."

Mr. Dorward speaks of the great need of aid for kraal schools. At present he has two good preachers aiding in the work, one of them eloquent and consecrated, who is now laboring for only about one third of the amount that he could obtain in other employment.

West Central African Mission.

GOOD reports as to health and quiet progress have been received from all the stations of this mission. The following is an extract from a letter from Mr. Lee, of Sakanjimba, dated December 19:—

"Since my last letter to you our congregations at all the services have been good both in numbers and attention. The day-school has grown somewhat and some of the scholars give Mr. Woodside much encouragement. We feel that we are beginning to make some impression upon many of the people, and are hopeful for good results in the future. One old man particularly interests us, because we think him 'not far from the kingdom.' He is the Muenekalia, or prime minister, of the country, and is an intelligent old man of rather imposing stature. He was the first man who came to welcome us on our first arrival here, and from that day to this has never missed a service, except through sickness. We think the poor old man is honestly trying to live up to the little light he has, and we earnestly pray that the Holy Spirit may speedily illumine his mind with greater and still greater rays of divine light. Some little time ago there was a death in his village, and as Mr. Woodside and I were passing near we went in to see old Muenekalia. During the conversation he stated that he had 'accepted the words.' We answered: 'You accept with your mouth but not with your heart;' but the old man replied in a low voice, 'Truly I have accepted. When this man took sick did I not pray to Suku (God) to cure him? But,' added the old man with a deep sigh, 'Suku wanted him and he is dead.' Surely our loving and merciful God receives at its full value even such simple attempts as this to worship him.

"We are gradually gathering a goodly number of lads into the station. Those who have come to us are for the most part promising well. It is a glorious work, this of gathering in those who are to be the fathers of coming generations. Africa will not be evangelized in my day, nor by white men, but these lads whom we are gathering together and training are going

to do the work. After they have lived some time at our stations they can *never more* become as they have been in the past."

Austrian Mission.

CONTINUED GROWTH.

DR. CLARK wrote from Prague, March 14:—

"You will be pleased to hear that in the last three months we have welcomed some twenty-five new members from Romanism. Last Sunday after my sermon in Nachod I received four more. One is the landlady of the house where the meetings are held. Her husband's intemperate habits are yielding to gospel light, and soon we hope to receive him and the daughter to the church. Three choice young men were received, and one of these had been won from infidelity by the young man who stood beside him at the reception. After a baptismal service and the Lord's Supper I drove to Bystrei, our mountain church, and there, after the sermon, baptized the little son of the preacher. In Pilsen the work is specially cheering. A marked feature of the work there is the prayer-meeting. Its attendance is equal to the largest number present on Sunday.

"In Husinec, the birthplace of the great reformer, the persecution is still kept up. A policeman with gun and bayonet still holds at a distance all who are not members, but better days will surely come for that old historic town. We are not at all discouraged, and we propose 'To hold the FORT.'

"I am just starting for Gratz, Styria, for ten days' work in that beautiful city. At last the government has sanctioned the constitution of the Young Men's Christian Association of Gratz. In a lecture there I am to explain the 'Aim and Work' of Young Men's Christian Associations. Such a lecture nine years ago in Prague was of great service in overcoming opposition and misunderstandings. In our Prague Young Men's Christian Association a Question Box has been introduced with much success. On Saturday evening the answers to the ques-

tions, practical and Biblical, are to our young men a source of entertainment and instruction. The 'Mlady Krestan, or Young Christian,' the monthly paper of the Young Men's Christian Association, has doubled its pages, and remains, we are happy to say, a self-supporting periodical. Our other monthly (undenomi-

national and thoroughly Christian) is now in its thirteenth year. Its record of usefulness is most cheering. Not long ago a Roman Catholic subscriber to this paper wrote that all his neighbors were reading it. He loaned it from house to house. May the Master's rich blessing rest upon every effort to promote his truth!"

Notes from the Wide Field.

AFRICA.

KHAMA. — Reports of the visit of this Christian chief to Cape Town have just been received and are very interesting. It was the first time he had ever seen a railway or a steamer or the ocean or the large buildings of a city. He was received in one of the churches in Cape Town, and in response to the welcome given him he spoke briefly in a way which showed that he was a man of few words, yet indicating his noble character and the profound impression made upon him by the kindness he had received. He said: "I never expected to find such friendship here. I am a black man and I have no friends among the white people, and I am therefore astonished at the way you have received me." In speaking on the matter which has most deeply concerned him, he said: "I have no difficulty in keeping liquor from my own people, but my difficulty is that the white people will have liquor, and I do not know how I am to succeed in carrying out the law. I have been almost in despair on the subject on account of this, but, so far as my own people are concerned, I never will give in." The chief returned much cheered by the evidence which he received that there was a large section of the white people who approved strongly of his opposition to the liquor traffic. The impression which prevails among the Bamangwatos, Khama's people, in reference to foreigners, is indicated by the question which is said to be often asked by them: "Are there any white people who do not drink?" May the Lord help this Christian chief-tain in his conflict with the demon of drink!

THE ZAMBESI. — The latest news from the Zambesi confirms the good report given in our last number. M. Jalla writes under date of November 21, 1894: "This is, I hope, the last year in which the Zambesi will furnish no statistics for your Report. We could now give a list of our schools, which have at least 350 pupils; of hearers attending our worship, who at our five stations are every Sunday, more than 1,200; and of our converts of to-day, who number 170. Lewanika, the king, is much moved. At a large public meeting when there was a deep silence after a solemn appeal, he suddenly addressed one of his wives, who was in another part of the church, saying, 'Nolianga, why are you silent? You who love the things of God so much and have so long been troubled in your conscience, why do you remain silent? Speak! Why do you not declare yourself for Jesus? Whom do you fear? What are you afraid of? I hinder no one from being converted. Speak, then!' In a profound silence in which everybody with eyes fixed upon Nolianga was holding his' breath, one could hear nothing but stifled sobs. Nolianga, a charming young woman, sweet and timid as a dove, could not speak any more than she who washed the Saviour's feet with her tears and wiped them with the hairs of her head. She is to leave the king's harem, and M. Jalla adds: 'I think that the dear man is content to have it so. He wishes to leave to God the care of dispersing his wives whom he has not himself the courage to send

away. And then if only some of his principal chiefs should be first converted, it could be easy for him to follow, instead of going alone."

When his son Litia wrote to him humbly confessing his wanderings from God and asking his father's permission to put away Mokwena, his second wife, Lewanika dictated the following reply: "I am rejoiced to hear that you take your place among the children of God. But I rejoice and tremble. Is your profession of to-day more sincere than that of yesterday? What is to prove it to me? Be a man now and do not again deceive God, the missionaries, and the nation. Yes; send away Mokwena. You have been a stone of stumbling to everybody. I have myself been sad and ashamed when the missionaries spoke of you as a backslider. Seeing me already on the verge of being converted, my counselors have said: 'How can you dream of it? Look at your son, who was brought up and taught by the missionaries; he even believed in these things, and to-day he renounces them. Is not that a proof that they are not true and good?' Perhaps some day I myself shall enter in." So may it be.

INDIA.

THE JUBILEE OF DR. MURDOCH. — John Murdoch, Esq., LL.D., went to India in 1844 and was stationed for five years at Kandy in connection with the Ceylon Educational Department. While in this service he was greatly impressed with the great need of schoolbooks and other Christian literature. He therefore resigned his position and has subsequently devoted his whole life to the work of securing Christian literature in the languages of India. He has been connected specially with the Christian Education Society, which has now changed its name and to some degree its work under the title of the Christian Literature Society. On the tenth of December last the Madura Missionary Conference, with which Dr. Murdoch has long been connected, celebrated the completion of fifty years of Dr. Murdoch's labors. In the address which was given, most hearty expressions of satisfaction were used concerning the devotion and success of his labors in the preparation of Christian literature and in the foundation of training schools at Dindigul, Amritsar, and Ahmednagar. In his address on the occasion Dr. Murdoch referred to the marked progress which he had witnessed in India in material things, in education and in religion, and prophesied that some who were present on that occasion would see Indian Christians counted by the million. Recognizing the fact that the living voice is most powerful, yet in view of its limitations Dr. Murdoch appealed for a large increase of Christian literature, by which alone, under existing circumstances, the myriads of Indians can be reached.

CHINA.

RELIGIOUS AWAKENINGS. — It is a remarkable fact that notwithstanding the events in China which would seem to interfere with Christian work we have reports of religious awakenings in several sections. Rev. Dr. Griffith John, the eminent missionary of the London Missionary Society, reports a tour in Central China, on which he went from Hankow. The district visited is called King-shan. In referring to this tour Dr. John says: "Time alone can tell us how far this work in King-shan is genuine. I rejoice, but rejoice with trembling. If it is of God, there will be in all probability a great accession in the near future. The baptized belong to fourteen villages and there are candidates in twelve villages more. Thus we have work going on in twenty-six villages. These villages form a large group, the most distant being about two miles from Mau-kia-po, which may be regarded as the central village. Beside the sixty-six already baptized, there are on our books 136 candidates for baptism. There is something extremely interesting in the whole movement. It gives one an idea of the possibilities connected with missionary work in China, and especially in this province. Much seed has been sown in Hupeh during the past thirty-three years. Why should

it not begin to yield a plentiful harvest? Why should we not begin to expect great things from God?"

In this connection we also quote from a letter of Archdeacon Wolfe written in November last from Foochow. Dr. Wolfe is connected with the Church Missionary Society and he says: "During all my years in China (now thirty-three) I have never known anything like the deep interest in the Christian religion, which has been recently awakened all over the county of Hok-Chiang and which exists at this moment. I am almost afraid to write about it lest I should exaggerate. The real fact, however, is that a very wonderful movement towards Christianity is going on all over the county simultaneously and in the most remote corners of the county. We (Church Missionary Society) cannot really take advantage of all the opportunities offered to us, village after village opening their doors to us and asking us for teachers to teach them. Nearly all our old places of worship are thronged Sunday after Sunday. The people seem as if suddenly they had discovered the folly of their idolatry and that all their past had been a blank. I should say from my observation of this movement that it is more the discovery of the worthlessness of idolatry and the desire for something better that has awakened in the people this wonderful interest in Christianity, rather than any deep feeling of sinfulness."

THE following account in *The Shanghai Mercury* of November 21 is of an audience given at Peking to the European and American ministers by the emperor on the presentation of congratulations on the sixtieth anniversary of the birthday of the dowager empress: "For the first time in Chinese history the audience was held in the Imperial Palace itself. This privilege was secured by the efforts of Count Cassini, the Russian minister. As an especial mark of courtesy, the foreign ministers entered by the Central Gate — the gate which the emperor only is usually allowed to pass through — but after the audience they were allowed to depart only by the East Gate. The ministers had audience with the emperor separately, and that audience was of a distinctly formal character and did not last long. The audience took place in the hall where his majesty hears the Confucian classics expounded. The emperor was seated cross-legged on the dragon throne, surrounded by a numerous body of princes and officials. In front of his majesty was placed a small table covered with yellow satin, which concealed the lower part of his person. The minister received in audience was placed about eight or ten feet from his majesty, and in the short interview Prince Kung and Prince Ching acted alternately as masters of the ceremonies and interpreted the speeches. The conversation was conducted by his majesty entirely in the Manchu tongue. The emperor appeared small and delicate, but he possesses a very fine forehead, with beautiful, expressive brown eyes, and a very intellectual mien. His complexion is very fair. The emperor's position, surrounded as he was by the dignitaries of his court, gave him an imposing appearance, although to a close observer he looked like a lad of sixteen or seventeen, and he spoke like a lad of that age. His majesty did not indulge in any social conversation with his visitors. He spoke formally to all, the program being of course arranged beforehand."

TIBET.

OUR readers will recall the remarkable story of the explorations made by Miss Annie Taylor in Tibet, some two years since, and of the organization on her return of a mission, consisting of over a dozen men and women, which was to make Darjeeling on the Indian frontier the centre of a movement toward Tibet, as soon as the way should be open. We greatly regret to learn that the mission has been entirely broken up, the members having become dissatisfied with the leadership of Miss Taylor. The qualifications necessary for leadership in a foreign mission composed of many persons are

possessed by few, and the outcome of this Taylor Mission is not surprising, in view of what human nature is. Experience has shown that, in the long run, missions can be conducted better by the whole body of the laborers, the majority ruling, rather than by personal leadership.

THE LONDON MISSIONARY SOCIETY.

THE following condensed statement of what has been accomplished by the London Missionary Society during the hundred years of its existence was made by Sir George Williams, who presided at a recent meeting in anticipation of the centenary of the Society. In contrasting its present condition with the time of its foundation, Sir George said: "Now you have 256 missionaries. Then you had no ordained native pastors; now you have 1,734, making 1,999 ordained ministers supported by this Society. Then you had no native preachers; now you have 6,446, making altogether 7,445 men and women preaching the gospel of the grace of God in connection with this most excellent institution. Then there were no church members; now you have 96,118. Many of those church members, those natives in the various countries, have suffered death for Christ's sake; many have attained the crown of martyrdom, and some of you will see and know them in the bright and sunny future. Then you had no native adherents; now you have 417,916. I think that is a splendid result, for which we have to give thanks to-day. Then you had no Sunday-schools; now you have 604, and 36,159 children in those Sunday-schools. Then there were no local contributions; not a penny was given by the natives; now you have upwards of £20,000 contributed annually, and in addition about £7,700 given for educational purposes; making altogether nearly £28,000. That has been the result in so short a time as one hundred years. God put the thought into the hearts of those eight good men who met down there in Change Alley. Now to-day we see the blessed, glorious reality, and we are met to commemorate that reality, and to rejoice before God with exceeding gladness. Let us give Him thanks that He has so honored and blessed this noble Society."

Miscellany.

BIBLIOGRAPHICAL.

Letters and Sketches from the New Hebrides. By Maggie Whitecross Paton. Edited by her brother-in-law, Rev. James Paton, B.A. London: Hodder & Stoughton.

Those who remember the bright letters of Mrs. Paton included in the second volume of her husband's autobiography will not need to be told that this book is readable and racy. Much more than this, it adds fulness of detail to that story which has thrilled the heart of the Church Universal, and which is one of the most convincing of modern proofs that the Lord of Hosts is still working wonders in the earth, and that his word shall not return unto him void. In the new light

thrown by this book upon the evangelization of Aniwa and Tanna, the history gathers fresh interest and significance. We welcome the familiar names of the natives and the further particulars of missionary life among them. And we are happy to see what a "saving grace of humor" as well as what tender companionship and efficient aid Dr. Paton has had in his wife.

Her vivid picture of the part played by their family life in the enlightenment and the conversion of the islanders is a special witness to the truth that a Christian home is a living gospel. Mrs. Paton says: "Our bairns are little missionaries, every one. They have called forth in the

natives a softened feeling toward us." . . . "The life of the Christian home is the best treatise on Christianity, a daily object-lesson which all can understand. In fact it is the only Bible which many of them will ever read!"

In all the 380 pages of this book it would be hard to find a single dull line.

Modern Missions in the East. Their Methods, Successes, and Limitations. By Rev. Edward A. Lawrence, D.D. With Introduction by Edward T. Eaton, D.D., LL.D., President of Beloit College. New York: Harper & Brothers.

Dr. Lawrence made an extended journey around the world, devoting himself to an independent study of foreign missionary work. The information and experiences gained were wrought into lectures for the students of Yale and Andover Theological Seminaries and Beloit College. Since the death of Dr. Lawrence these lectures, under the direction of his mother, Mrs. Margaret Woods Lawrence, are given to the reading public. This volume is a welcome addition to our missionary literature. The order of topics is natural and admirable. Providence in missions compels us to see the purposes of God in the world's redemption. Much ignorance would be dispelled could the people read the opinions recorded in the chapters on Mission Aims, Scope, Motive, Fitness, and Fitting. After a full survey of the fields visited, we are prepared for the chapters on Missionary Outfit, the Departments of Missionary Work in their Variety, "one of the surprises which awaits the visitor," and the Home and Rest of the Missionary, a most important but little understood phase of missionary life. The Problems of Missions are broadly treated, also the Duty of the Church to Missions. "Surely there is no nobler work, no finer, higher art than that of diffusing the Church throughout the world."

This book will give new impulse to the Church in the exercise of its leadership in winning the world to Christ. The readers will be enabled to understand "the limitless possibilities of the foreign missionary work."

The Personal Life of David Livingstone, LL.D., D.C.L. Chiefly from his unpublished journals and correspondence in the possession of his family. By W. Garden Blaikie, D.D., LL.D. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.50.

Dr. Blaikie's Life of Livingstone was published some fifteen years ago and its excellence has been recognized on every side. It is a book of surpassing interest as giving the story of the inner life of one of the great Christian heroes of modern times. The English edition was of such high cost that it was not largely circulated in this country. We are glad that the Revell Company has issued the volume in a cheaper, yet very neat form. It contains precisely the same matter as the large English edition excepting the index, an omission which is to be regretted.

Fuel for Missionary Fires. Some programs and plans for use in Young People's Societies, Sunday-schools, Monthly Missionary Concerts and Mission Bands. By Belle M. Brain. Boston and Chicago: United Society of Christian Endeavor. 1894. Price, 50 cents.

A very bright and suggestive little volume is this, which should be in the hands of every missionary committee connected with the Young People's Societies of Christian Endeavor. The programs and plans here presented were originally used in the First Presbyterian Church of Springfield, Ohio. Probably few would copy them exactly, but everyone who has charge of the conduct of missionary meetings would find numberless suggestions here that would be of service. There is indeed a good deal of "fuel" in the volume, but its chief excellence is in pointing out the forests and mines from which missionary fuel may be gathered, and in showing how to set this fuel on fire.

This is just the book to help those who wish to make interesting and profitable missionary meetings, either for young or old.

Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Spain, and Japan. By Frances Gulick Jewett. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pages 314. Price, \$1.25.

The world has seen few missionaries who were permitted to labor in such widely diverse fields as did Dr. Luther H. Gulick.

China might well have been added to the countries enumerated on the title-page of this volume, not to speak of Italy. It is singular how a purpose formed in his youth was carried out in his manhood, for while yet a student he wrote: "To a certain degree I will claim the whole heathen world as my country." This volume is much more than a daughter's loving tribute to an excellent father. It is the story of the life of a man of unusual ability, who gave himself with entire devotion to the work of proclaiming Christ wherever the Providence of God might call him. The son of a missionary of the Board to the Hawaiian Islands, his heart first turned toward the islands of Micronesia, and thither he went as soon as he had completed his theological and medical studies, planting with others the banner of the Cross on Ponape. The book reveals the trials and loneliness as well as the faith and patience of those pioneers as nothing heretofore printed has done. We know of nothing more touching than are the hints given us from Dr. Gulick's diary of the struggles through which he went during the nine years of his residence in Micronesia. With a mind of intense activity, reaching out after truth in every direction, he was compelled by the necessities of the work before him to be carpenter, farmer, cook, and even a "ladies' tailor," all the while seeking to impart to the untutored minds with which he came in contact some of the truths of the gospel. It was a heroic

service and the record gives one an exalted idea of the faith and devotion of Dr. Gulick and his wife. Broken health compelled them to come to the Hawaiian Islands, where Dr. Gulick served for a time as Secretary of the newly organized Hawaiian Evangelical Association. Later, on coming to the United States, and after a long service in addressing the churches on missionary themes, he was deputed by the American Board to visit both Spain and Italy in connection with the proposed missions in those nations. When this service was ended, by a singular providence the way was opened for him to undertake work for the American Bible Society in the far East, so that he labored for years in Japan and subsequently in China, where in addition to his Bible work he was editor of *The Chinese Recorder*. These various changes in location and form of work were not made through fickleness of purpose on his part, but because at each turn God's providence seemed both to him and to others to give plain directions as to the way in which he should go. Few men have versatility of mind sufficient to permit them to make such changes successfully, but Dr. Gulick seemed admirably fitted for each position he was called to occupy. And this fact is sufficient indication of his high character and great ability. We lay down the book with thankfulness at having been permitted to know more of this rare character.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For kings and all rulers, with their counselors; that they may remember Him who rules over all, and may so order their own lives and so govern their people that truth and righteousness and peace shall prevail; that oppression and persecution may cease; and that the way for the full reception of the gospel in all lands may be widely open.

For the government and people at the Hawaiian Islands; that they may be under God's guidance and protection, may walk in the ways of his commandments, and so may know the blessedness of that people whose God is the Lord.

MARRIAGE.

December 25. At Chisamba, West Africa, Rev. Walter T. Currie to Miss Amy Johnston, Rev. F. W. Read officiating in the English service, and Rev. W. H. Sanders in the Umbundu service.

DEATHS.

- March 7. At Canton, China, Mrs. Lizzie B., wife of Charles R. Hager, M.D. (See page 175.)
- January 6. At Honolulu, H. I., Mr. Henry Dimond, who, with Titus Coan and others, formed the sixth reinforcement sent to the Hawaiian Islands. Mr. Dimond was the book-binder for the mission but often preached to the natives. He was released from the service of the Board in 1850 and engaged in business pursuits but was active in Christian work till the end. His faithful and devoted wife died November 20, 1893.
- March 13. At Dindigul, Madura Mission, Mrs. Sophia Chester, wife of Dr. Edward Chester. Further notice next month.
- March 27. At Newton Centre, Langdon Storer Ward, Treasurer of the American Board. (See page 181.)

ARRIVALS IN THE UNITED STATES.

- April 11. At New York, Rev. and Mrs. H. G. Bissell, of the Marathi Mission; their return having been made necessary on account of the state of Mrs. Bissell's health.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Among the Greeks in Western Turkey. (See page 193.)
2. Some out stations of Marsovan. (See page 194.)
3. Growth in the Austrian Mission. (See page 199.)
4. Spiritual quickening in Natal. (See page 198.)
5. The Marshall Islands of Micronesia. (See page 196.)
6. A gospel triumph in Eastern Turkey. (See page 210.)
7. Religious movements in China. (See pages 176 and 201.)

Donations Received in March.

MAINE.

Albany, Mrs. H. G. Lovejoy,	5 00
Bangor, 1st Cong. ch. and so.	62 00
Cumberland Centre, Cong. ch. and so.	31 00
Dexter, Cong. ch. and so.	3 10
Ellsworth, Cong. ch. and so.	44 00
Ellsworth Falls, Union Evan. ch. and so.	18 25
Gray, Cong. ch. and so.	9 00
Hampden, Cong. ch. and so.	5 60
Kennebunkport, A few friends, Thank-offering for kindness of native Christians in Formosa,	10 00
Norridgewock, Cong. ch., Two friends,	30 00
North Ellsworth, Cong. ch. and so.	4 00
Orland, Friends,	12 00
Portland, St. Lawrence ch. and so., special, 34; Rev. John G. Wilson, 1,	35 00
South Gardiner, Cong. ch. and so.	7 00
Temple, Cong. ch. and so.	7 58
Warren, 2d Cong. ch. and so.	15 00
York, 2d Cong. ch. and so.	4 50—292 73

NEW HAMPSHIRE.

Amherst, "L. F. B."	150 00
Bethlehem, Cong. ch. and so.	2 55
Colebrook, Tillie Nickle,	3 00
Concord, Friend,	5 00
Franklin, Cong. ch. and so.	13 00
Lancaster, Cong. ch. and so.	22 50
Meredith, 1st Cong. ch. and so.	9 83
North Hampton, Cong. ch. and so.	20 00
Northwood Ridge, Rev. George Smith,	1 00
Rochester, Cong. ch. and so.	65 00
Wilmot, Cong. ch. and so.	1 00—305 88

Legacies.—Wilmot, Stephen Felch, add'l, 58 25

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	25 79
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Cambridge, S. M. Safford,	5 00
Clarendon, Cong. ch. and so.	11 36
Danville, Cong. ch. and so.	28 50
East Braintree, Cong. ch. and so.	6 00
Enosburg, Cong. ch. and so.	25 50
Glover, Cong. ch. and so.	15 75
Granby and Victory, Cong. ch. and so.	1 00
Hartford, Cong. ch. and so.	13 75
Milton, Cong. ch. and so.	5 05
Montpelier, Bethany Cong. ch. and so.	6 50
Newport, 1st Cong. ch. and so.	12 20
Pittsford, Cong. ch. and so.	60 00
St. Albans, Cong. ch. and so.	60 32
St. Johnsbury, North ch., A friend,	25 00
Stockbridge, Rev. T. S. Hubbard,	10 00
Stowe, Harriet E. Savage,	10 00
Vergennes, Cong. ch. and so.	15 00
Washington Co., A friend,	15 00
Wilmington, Cong. ch. and so.	9 00—369 72

Legacies.—Saxton's River, Miss Keria V. Fairbanks, by Dr. E. H. Pettengill, Ex'r, 675 00

1,044 72

MASSACHUSETTS.

Amherst, College ch., 235.39; South Cong. ch. and so., 11.70,	247 09
Andover, Chapel ch., 250; West Cong. ch. and so. 4,	254 00
Ayer, Rev. Alfred S. Hudson, for Marathi,	24 00
Beverly, Dane-st. Cong. ch. and so.	147 43
Billerica, Cong. ch. and so.	25 80
Boston, Old South ch., 976; Immanuel ch. (Roxbury), 359.33; Central ch. (Jamaica Plain), 243.86; Phillips ch. (So. Boston), 3.50; Eliot ch. (Roxbury), 9.45; "X," 10;	
David H. Holmes (Thompson's Island), 5,	1,607 14

Bradford, Mrs. Warren Ordway, to const. DOROTHY INGERSOLL TOBEY, H. M.	100 00
Braintree, 1st Cong. ch. and so.	8 22
Cambridgeport, Pilgrim Cong. ch. and so.	33 12
Chesterfield, 1st Cong. ch. and so.	8 10
Clinton, Rev. Wm. W. Jordan, for preacher in Madura Mission, add'l.	15 00
East Rochester, Cong. ch. and so.	12 35
East Wareham, Two friends,	10 00
Enfield, Cong. ch. and so.	25 00
Georgetown, Memorial ch.	35 25
Harvard, Cong. ch. and so.	29 00
Hinsdale, Cong. ch. and so.	17 00
Holbrook, Winthrop Cong. ch. and so.	20 35
Hyde Park, 1st Cong. ch. and so.	50 09
Kingston, Mayflower Cong. ch. and so.	18 00
Lanesboro, Wm. Robinson, Lexington, "C. H."	5 00
Longmeadow, La. Benev., Ass'n.	10 00
Lowell, 1st Cong. ch. and so., of wh. 50 from A. D. Carter, 188-09; John-st. Cong. ch. and so., 74.65; Eliot Cong. ch. and so., 50; A friend, 5,	1 69
Mansfield, Cong. ch. and so.	287 74
Medfield, Cong. ch. and so.	8 50
Milford, Cong. ch. and so.	16 00
Monson, Cong. ch. and so.	133 62
Newbury, 1st Cong. ch. and so.	23 80
Newburyport, Belleville Cong. ch. and so., 206.70; Rev. John W. Dodge, 50,	26 00
New Marlboro, 1st Cong. ch. and so.	256 70
New Salem, Cong. ch. and so.	1 36
Newton, Eliot ch.	10 00
Newton Centre, 1st ch., of wh. 25 from Extra-cent-a-day Band, for native preacher, Madura, 220.68; "A. W. T." 20,	140 00
North Brookfield, 1st Cong. ch. and so., to const., with other dona., SARAH R. JENKS, H. M.	240.68
Northampton, Y. P. S. C. E. of 1st Cong. ch., tow. support of Rev. W. W. Mead,	29 00
Palmer, Union Cong. ch. and so.	350 00
Pittsfield, Mrs. Edward Strong,	32 18
Plympton, Cong. ch. and so.	50 00
Randolph, 1st Cong. ch. and so.	3 00
Raynham, 1st Cong. ch. and so.	95 55
Reading, Cong. ch. and so.	17 05
Rockport, 1st Cong. ch. and so., of wh. 5 from Z. A. Appleton,	10 00
Salem, Tabernacle Cong. ch. and so.	14 40
Sharon, Cong. ch. and so.	131 42
Sheffield, Cong. ch. and so.	40 27
South Braintree, Cong. ch. and so.	7 83
Southbridge, Friends,	7 00
South Deerfield, Miss J. A. Stowell,	10 00
Southfield, Cong. ch. and so.	5 11
South Hadley, 1st Cong. ch. and so., 14.50; Mt. Holyoke College, Miss Mary F. Lesch, 60,	10 00
Southampton, Cong. ch. and so.	74 50
South Walpole, George F. Wright,	32 85
South Weymouth, Union Cong. ch., Young Men's Mis. Band,	1 00
Southwick, Cong. ch. and so.	13 50
Springfield, Olivet Cong. ch. and so.	1 75
Tewksbury, Cong. Sab. sch., for dis-tributing Bibles,	40 00
Walker, A friend,	10 19
Watertown, Cong. ch. and so.	3 85
Westborough, Cong. ch. and so.	1 00
West Boylston, 1st Cong. ch. and so.	54 36
Westford, C. F. Keyes,	4 50
Westhampton, Cong. ch. and so.	2 00
West Springfield, Park-st. Cong. ch. and so.	29 13
Wilkinsonville, Mrs. W. R. Hill, to const. Rev. ALEXANDER P. MACDONALD and Rev. ANGUS M. MACDONALD, H. M.	27 69
Winchester, 1st Cong. ch.	100 00
Worcester, Union ch., 98.21; Ply-mouth ch., 68.93,	350 00
Legacies. — Beverly, Harriet W. Smith, by F. H. Morgan, Adm'r.	161 14
	50 00-5,618 30

Enfield, Josiah B. Woods, by R. M. Woods, Trustee,	80 00
Ipswich, Mrs. Miriam G. Burrows, by F. W. Coburn, Ex'r, interest,	47 31
Taunton, Betsey Perkins, interest,	4 04
Watertown, Mrs. Jennette T. Kimball, by Edward D. Kimball, Ex'r,	500 00-1,331 35
	6,949 65

RHODE ISLAND.

Providence, Pilgrim Cong. ch.	50 00
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CONNECTICUT.

Berlin, ad Cong. ch. and so.	30 00
Bethel, Cong. ch., A member,	5 00
Bridgewater, Cong. ch. and so.	10 00
Durham, Cong. ch. and so.	19 50
East Canaan, Cong. ch. and so.	3 11
Fairfield, 1st Church of Christ, toward support of Rev. W. P. Elwood,	50 00
Glastonbury, Cong. ch. and so.	628 40
Groton, 1st Cong. ch. and so., to const., with other dona., Rev. FREDERICK SMITH HYDE and Mrs. MATILDA STRANG HYDE, H. M.	21 70
Hartford, A friend,	50 00
Hebron, 1st Cong. ch. and so.	25 00
Huntington, Cong. ch. and so.	36 00
Lebanon, 1st Cong. ch. and so., 81.17; Goshen Cong. ch. and so., 75.90,	157 07
Middletown, 1st Cong. ch. and so.	26 19
Milford, 1st Cong. ch. and so.	53 23
Montville, Cong. ch. and so.	15 00
New Haven, G. B. Beecher, 200; J. M. B. D., 25; A friend, 5,	230 00
New London, 1st Church of Christ, m. c., 12.48; A friend, by M. L. Lockwood, 1.40,	13 88
Norwich, Broadway ch., special, add'l,	31 10
North Greenway, Cong. ch., 5; Y. P. S. C. E. of do., toward support of Rev. W. P. Elwood, 34.85,	39 85
Old Saybrook, Middlesex Conference,	6 15
Prospect, Cong. ch. and so.	16 00
Shelton, Cong. ch. and so.	22 50
South Glastonbury, Cong. ch. and Sab. sch., of which 75 is from H. D. Hale, to const. Rev. FRANK SHERMAN BREWER, H. M.	21 36
Stamford, 1st Cong. ch. and so.	8 00
Suffield, 1st Cong. ch. and so.	27 18
Thomaston, 1st Cong. ch. and so.	12 80
Wallingford, John Atwater,	25 00
West Haven, Cong. ch. and so.	11 50
Westminster, Rev. and Mrs. S. B. Carter,	2 40
Whitneyville, Cong. ch. and so.	10 60
Wilton, Cong. ch. and so.	30 00
Woodbury, North Cong. ch. and so.	24 22-1,735 74

Legacies. — Cornwall, Silas C. Beers; John C. Calhoun and G. C. Harrison, Ex'rs,	1,914 06
Hebron, Sarah L. Bestor, by E. J. Wilcox, Ex'r, for education of teachers in Turkey,	250 00
Marlborough, Charles Buell, add'l,	12 00
West Hartford, Nancy S. Gaylord, by Francis H. Parker, Ex'r, add'l,	2,700 00-4,876 06
	6,611 80

NEW YORK.

Binghamton, Mrs. Sarah M. Mesereau,	10 00
Black Creek, Cong. ch.	13 16
Brooklyn, South Cong. ch., 91.66; New England Cong. ch., Extra-cent-a-day Band, for Bible-reader, Madura, 40; Puritan Cong. ch., special, 20, and m. c., 10; Miss F. D. Fish, 5,	175 66
Buffalo, Pilgrim Cong. ch.	18 50
Canaan Four Corners, Cong. ch.	1 60
Elbridge, Cong. ch.	6 10
Homer, Cong. ch.	15 00

Little Valley, Mrs. RACHEL CHAPMAN, to const. herself, Mrs. EMILY C. WOODRUFF, Wm. HALL, and S. L. SWEETLAND, H. M.	350 00
Monsey, Cassie A. Palmer,	1 00
New York, A friend,	25 00
Norfolk, Cong. ch.	5 00
Norwich, Cong. ch., for Scudder Memorial Fund,	40 00
Norwood, Cong. ch.	38 88
Olean, 1st Cong. ch.	1 50
Rome, Welsh Cong. ch., for Madura,	8 00
Waterville, Rev. Thomas Wilson,	2 00
Winthrop, Cong. ch.	7 00
Utica, Plymouth Cong. ch.	18 13—730 53

NEW JERSEY.

Elizabeth, Cong. ch.	10 00
Glen Ridge, Cong. ch.	165 69
Lawrenceville, Rev. Charles H. Willcox,	50 00
New Brunswick, Mary H. Parker,	10 00
Upper Montclair, Christian Union Cong. ch.	50 00
Vineland, James H. Ingram,	10 00—295 69

PENNSYLVANIA.

Allegheny, "S. M. Y."	5 00
Lancaster, A cheerful giver,	3 00
Wilkes Barre, D. W. Hughes,	5 00—13 00

DISTRICT OF COLUMBIA.

Washington, Rev. W. A. Farnsworth, D.D., "received for preaching,"	30 00
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NORTH CAROLINA.

Newbern, Mrs. A. S. Seymour,	10 00
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GEORGIA.

Savannah, Rev. J. H. H. Sengstacke,	95
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FLORIDA.

DeLand, Two friends,	7 50
Winter Park, E. W. Lyman,	50 00—57 50

ALABAMA.

Jacksonville, "R. T. L."	4 00
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MISSISSIPPI.

Westside, Rev. B. F. Ousley, for native helper, East Central Africa,	10 00
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KENTUCKY.

Berea, Friends,	5 00
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MISSOURI.

Amity, Cong. ch.	12 75
Kansas City, Olivet Cong. ch.	2 50
Neosho, Cong. ch.	10 46
St. Louis, Hope Cong. ch.	4 96
Sedalia, 1st Cong. ch.	30 52
Thayer, Cong. ch.	17 10
Webster Groves, 1st Cong. ch.	2 30—80 59

OHIO.

Atwater, Cong. ch.	8 00
Brecksville, 1st Cong. ch.	14 50
Chester Cross Roads, Cong. ch.	4 60
Cleveland, A friend, 25; Mr. and Mrs. W. A. Hills, for Ceylon, 10;	35 00
Columbus, Rev. Benjamin Talbot,	2 00
Coolville, Mrs. Margaret B. Bartlett,	100 00
Cortland, 1st Cong. ch.	2 32
Croton, Cong. ch.	7 00
Cyclone, Cong. ch.	12 76
East Liverpool, Rev. H. D. Kittell, D.D.	50 00
Elyria, 1st Cong. ch., 44-38; Mrs. E. W. Metcalf, soc. a week for 1895,	
26; I. S. Metcalf, 10; Mrs. E. De Witt, 5;	85 38
Garrettsville, Cong. ch.	23 17
Geneva, "W. A."	5 00

Harbor, Cong. ch.	1 89
Hudson, Cong. ch.	13 00
Jewell, J. B. Gooddard,	200 00
Lyme, Cong. ch.	20 45
Madison, Central Cong. ch.	19 08
Marietta, Harmar Cong. ch., Douglas Putman Estate,	50 00
Medina, Cong. ch., to const. CHAS. D. WIGHTMAN and HENRY A. HORN, H. M.	213 28
Oberlin, Students of Oberlin College toward support Rev. Cyrus A. Clark, 400; ad Cong. ch., 90.20; 1st Cong. ch., 74.80; Rev. H. S. Bennett, 10;	575 00
Olmstead, 2d Cong. ch. and so.	8 00
Pittsfield, Cong. ch.	14 86
Salem, Mrs. B. W. Allen,	25 00
Sweden, Mr. and Mrs. E. L. Morris,	1 00
Unionville, Cong. ch.	13 13—1,504 42

ILLINOIS.

Buda, Cong. ch.	70 00
Chicago, 1st Cong. ch., 125.56; Union Park Cong. ch., m. c., 15.36; Zion Ger. Cong. ch., 5; W. B. Jacobs, for West Central Africa, 50; Rev. Dean A. Walker, 10; Emily Gall, 10,	216 92
Earlville, Cong. ch.	20 10
Evanston, Mrs. Otis R. Larsen, for Eastern Turkey,	7 50
Hamilton, Bethel ch.	5 00
Harvey, Cong. ch., add'l,	20 70
Loda, Cong. ch.	20 01
Lyonsville, Cong. ch.	10 00
Malta, Cong. ch.	9 36
Marseilles, Cong. ch.	25 85
Paxton, Cong. ch.	130 75
Polo, Ind. Presb. ch.	21 60
Princeton, Cong. ch.	49 16
Ridgeland, Cong. ch.	10 93
Seward, 2d Cong. ch., 7.60; R. E. Short, to const. Mrs. LIZZIE CHAPIN SHORT, H. M., 100; ROBERT SHORT, JR., to const. himself H. M., 100,	207 60
Tolono, Mrs. L. Haskell,	10 00
Wilmette, Cong. ch.	50 00
Wyanet, 1st Cong. ch.	4 57—870 95

MICHIGAN.

Clinton, Cong. ch.	10 00
Detroit, 1st Cong. ch., to const. Mrs. NANCY C. AVERY, H. M.	100 75
Freeport, Cong. ch.	4 11
Galesburg, Cong. ch.	10 00
Hillsdale, Miss Mary Smith,	10 00
Northport, Cong. ch.	35 00
Whittaker, Cong. ch.	5 00
—, A friend, of which 300 for Kustendil, to const. Mrs. NANCY BARR, GEORGE J. TRIPP, T. T. WINCKLES, Rev. IRA W. BELL, Rev. JOHN H. BUTLER, and Rev. WILLIAM M. JENKINS, H. M., 450; A friend, soc. a week extra in advance for one year,	476 00
—, 26,	650 86
Less returned Cong. ch., Union City,	87 84—563 02

WISCONSIN.

Appleton, Cong. ch.	33 23
Auroraville, Cong. ch.	22 22
Broadhead, Cong. ch.	8 50
Eikhorn, "Winds of Heaven,"	5 00
Geneseo, Cong. ch.	16 50
Maro Manie, Cong. ch.	16 25
Potosi, Cong. ch., 7.01; Rev. I. B. Nobis, 17,	24 01
River Falls, Cong. ch.	23 77
Wauwatosa, Cong. ch.	114 16
West Superior, A friend,	1 00—264 64
Legacies.—Oshkosh, Sumner Bartlett, by A. H. Bartlett, 3,753.92, less exchange,	3,750 17
	4,014 81

IOWA.

Anamosa, Cong. ch.	1 75
Belle Plaine, 1st Cong. ch.	20 00
Big Rock, Cong. ch.	9 35
Creston, H. W. Ferrigo,	15 20
Garner, Cong. ch.	15 00
Golden, Cong. ch.	3 30
Goldfield, F. T. Philbrook,	5 00
Grinnell, Mrs. Edith H. Marsh,	50 00
Keokuk, Cong. ch.	22 65
Lansing, Rev. Andrew Kern,	2 50
Manchester, Cong. ch.	41 65
Manson, Cong. ch.	10 50
Miles, Cong. ch.	16 60
Mitchell, Cong. ch.	4 00
Newtonville, Cong. ch.	2 38
Ogden, Cong. ch.	6 35
Osceola, Jennie M. Baird, of which 5 for Sandwich Islands and 5 for Mi- cronesia,	10 00
Quasqueton, Cong. ch.	27 00
Reinbeck, Cong. ch.	12 50
Riceville, Cong. ch.	18 00—294 43
Williamsburg, Cong. ch.	

In April Herald 50 Monticello, Wis.,
should be Monticello, Iowa.

MINNESOTA.

Gleuwood, Cong. ch.	8 00
Lake City, Cong. ch.	20 00
Minneapolis, "Rodsamer,"	3 48
New Ulm, Cong. ch.	10 43
Princeton, 1st Cong. ch.	35 20
Robbinsdale, Cong. ch.	8 85—85 96

KANSAS.

Abilene, Mrs. H. M. Hurd,	5 00
Goodland, Rev. Dwight H. Platt,	5 00
Seneca, Cong. ch., A member,	5 00
Valley Falls, Cong. ch.	10 52—25 52

NEBRASKA.

Blair, Cong. ch.	4 50
Cook, F. E. Craig,	5 00
Crawford, Cong. ch.	4 31
Harbine, Thank-offering boxes,	3 00
Sutton, 1st Cong. ch.	9 00—25 81

CALIFORNIA.

Alameda, 1st Cong. ch.	140 00
Compton, 1st Cong. ch.	4 25
Cucamonga, Rev. J. J. Marks, D.D.	5 00
Messina, Highland Church of Christ,	15 75
Pomona, Pilgrim Cong. ch.	64 10
San Diego, 1st Cong. ch., add'l,	20 00
San Francisco, Park Cong. ch.	3 15—252 25

OREGON.

Pendleton, Cong. ch.	2 00
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COLORADO.

Greeley, Cong. ch.	6 10
Highland Lake, Mis. Soc. of Church of Christ,	7 00
Pueblo, 1st Cong. ch.	14 27—27 37

NORTH DAKOTA.

Carrington, Miss A. C. Edwards,	40 00
Dickinson, Cong. ch., Fairy Mission- ary Circle,	15 00—55 00

SOUTH DAKOTA.

Bad River, Cong. ch.	1 47
Cheyenne River, Cong. ch.	1 50
Moreau River, Cong. ch.	40
Oahe, Cong. ch.	1 40
Webster, Cong. ch.	10 00
Winfred, Cong. ch.	1 48—16 85

IDAHO.

Weiser, 1st Cong. ch.	14 00
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UTAH.

Park City, Mrs. C. M. Wilson,	40 00
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DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*.

For the Canadian Station, West Cen-
tral Africa Mission, add'l, 200 00

FOREIGN LANDS AND MISSIONARY
STATIONS.

AUSTRIA. — Bystrey ch., 10.63; Kon- iggratz ch., 56c; Pilsen ch., 1.70; Prague ch., for China, 24.43; Tran- tenan, Miss Klemm, for China, 5.20; do., Friends, for Turkey, 1.84; Weinberge ch., 32.57; ———, Read- ers of paper, <i>Belanie</i> , 3.58, and Friends, through same paper, 1.65, 82 16
CHINA. — Peking, "T." 10 00
ITALY. — Florence, A friend, 49 77
TURKEY. — Samsoun, A friend, 13 20—155 13
Legacies. — Marshall Islands, Tara, by Wm. W. Hall, 404 00
559 13

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part, 10,833 45
For rents and taxes on houses of mis- sionaries in Japan, for 1894 and 1895, 540 93
For bal. outfit Miss Elsie H. Pohl, 59 50—11,433 88

FROM WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer. 5,000 00

For Bible-woman, Tung-cho, 24 13—5,024 13

MISSION SCHOOL ENTERPRISE.

MAINE. — Otisfield, Y. P. S. C. E., for India, 3 00
NEW HAMPSHIRE. — Bethlehem, Y. P. S. C. E., 3.76; Greenville, Y. P. S. C. E., 5; Keene, Y. P. S. C. E. of 1st Cong. ch., 3.40; Wilmot, Y. P. S. C. E., 2, 14 16
VERMONT. — Castleton, Y. P. S. C. E., 3; So. Royalton, Cong. Sab. sch., for catechist in India, 10, 13 00
MASSACHUSETTS. — Boston, Allston Cong. Sab. sch., 8.18; do., William Shaw, for vil- lage schools, 25; Cambridgeport, Y. P. S. C. E. of Pilgrim Cong. ch., 5.30; Chelms- ford Centre, Y. P. S. C. E., 8; Granville Centre, Y. P. S. C. E., 3.60; Lakeville, Precinct Sab. sch., 8.07; Marshfield, Y. P. S. C. E. of 1st Cong. ch., 1.05; No. Brook- field, Y. P. S. C. E. of 1st Cong. ch., 10; Springfield, Y. P. S. C. E. of North Cong. ch., 1; Walker, West Cong. Y. P. S. C. E., 1.15; Whitinsville, Y. P. S. C. E., 11.50, 82 94
CONNECTICUT. — Colchester, Y. P. S. C. E., 5; Danbury, 2d Cong. Sab. sch., 10; Dar- rien, Y. P. S. C. E., for school at Eastville, 4; New Milford, Cong. Sab. sch., 25; Nor- wich, Faith, Delia and Dickson Leavens, for pupil Erzsroom High School, 10; South Canaan, Y. P. S. C. E., 5.17; South Cov- entry, Y. P. S. C. E., 5; West Suffield, Y. P. S. C. E., for pupil, Adams, 25, 89 17

NEW YORK.—New York, Bethany Sab. sch., 25; Smyrna, Cong. Sab. sch., Miss. Soc., 75.	
NORTH CAROLINA.—Hillsboro, Cong. Sab. sch.	100 00
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MISSOURI.—Green Ridge, Y. P. S. C. E.	2 08
OHIO.—Cincinnati, Y. P. S. C. E. of Walnut Hills Cong. ch., 17.50; South Radnor, Y. P. S. C. E., for pupil in India, 15.65; Strongsville, Y. P. S. C. E., 3.85; Toledo, Y. P. S. C. E. of Central Cong. ch., 20; Wellington, Y. P. S. C. E., 4; Welshfield, Y. P. S. C. E., 2.55.	3 48
ILLINOIS.—Galesburg, 1st Cong. Sab. sch., 10; Malta, Y. P. S. C. E., 7; Rockford, ad Cong. Sab. sch., 17.50; South Chicago, Y. P. S. C. E., Thank-offering, 2.51; Streator, Bridge-st. Sab. sch., 3.30.	63 48
MICHIGAN.—Detroit, Junior C. E. S., 5; Wayne, Y. P. S. C. E., 5.	40 31
WISCONSIN.—Appleton, Y. P. S. C. E., 7.01; Black Earth, Y. P. S. C. E., 15; Brodhead, Y. P. S. C. E., 7.50; Premise, Y. P. S. C. E., 8; River Falls, Y. P. S. C. E., 2.56.	10 00
IOWA.—Alden, Y. P. S. C. E., 14.15; Chapin, 1st Cong. Sab. sch., 1.82; Riceville, Cong. Sab. sch., 5.92; Shenandoah, Cong. Sab. sch., 1.68; Victor, Y. P. S. C. E., 2.34.	40 07
MINNESOTA.—Freeborn, Cong. Sab. sch.	25 91
KANSAS.—Leavenworth, 1st Cong. Sab. sch.	1 63
NEBRASKA.—Cowles, Y. P. S. C. E.	1 00
COLORADO.—Pueblo, Y. P. S. C. E. of Pilgrim Cong. ch.	3 00
WASHINGTON.—Walla Walla, Junior C. E. S. of 1st Cong. ch.	5 00
NORTH DAKOTA.—Fargo, Y. P. S. C. E. of Plymouth ch.	1 00
SOUTH DAKOTA.—Belle Fourche, Y. P. S. C. E.	3 40
IDAHO.—Boise City, Y. P. S. C. E.	3 50
	521 32

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VERMONT.—Brookfield, ad Cong. Sab. sch.	8 63
MASSACHUSETTS.—Cohasset, ad Cong. Sab. sch.	7 55
CONNECTICUT.—Norwich, F. D. and D. Leavens, 11; Southport, Cong. Sab. sch., 5.79; West Haven, 1st Cong. Sab. sch., 10.	16 79
NEW YORK.—Brooklyn, Puritan Cong. Sab. sch.	16 80
OHIO.—Oberlin, France Root,	11 63
ILLINOIS.—Joy Prairie, Cong. Sab. sch.	61 50

FOR SUPPORT OF YOUNG MISSIONARIES.

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MICHIGAN.—Detroit, Y. P. S. C. E. of 1st Cong. ch.	2 00
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IOWA.—Marion, Y. P. S. C. E., 5; Miles, do., 6.25; Ottumwa, do., 6.25; Victor, do., 2.50.	20 00
MINNESOTA.—Paynesville, Y. P. S. C. E., 2.50; Wadena, do., 12.50.	15 00
KANSAS.—Neosho Falls, Y. P. S. C. E., 3.25; Topeka, do., of 1st Cong. ch., 12.50.	15 76
NORTH DAKOTA.—Fargo, Y. P. S. C. E., 6.25; Fort Berthold, Cong. ch. and Sab. sch., 25.	31 25
COLORADO.—Fruita, Y. P. S. C. E., 6.25; Rico, do., 6.25.	12 50
	244 61

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MAINE.—Blue Hill, Rev. and Mrs. E. Bean and daughter, 3; Hampden, A friend, 100.	103 00
VERMONT.—Manchester, Miss E. J. Kellogg, 5; New Haven, A friend, 50.	55 00
MASSACHUSETTS.—Beverly, A widow's mite, 5; Boston, Old South ch., 50; Roslindale, Cong. ch., "R. B. G.", 5; do., L. K. Cutting, 100; Groton, A friend, 100; Middleboro, Thomas P. Carleton, 1; South Hadley, Mt. Holyoke College, Miss Mary F. Leach, 20; Ware, A friend, 100; —, A country friend, 150.	531 00
RHODE ISLAND.—Providence, Pilgrim Cong. ch.	5 00
CONNECTICUT.—Bethel, Cong. ch. Miss Cir., 15; Clinton, A friend, 5; Fairfield, Miss E. A. Lyon, 10; Groton, 1st Cong. ch., 25.55; Middlebury, Rev. W. F. Avery, 10; New London, Second Cong. ch., through Rev. J. W. Bisler, pastor, 455, and by J. N. Harris, 1,000; Washington, A friend, 1; West Winsted, ad Cong. ch., 10.	1,591 55
NEW YORK.—Albany, Clinton-ave. Cong. ch., 6.12; Brooklyn, "L.", 1; Buffalo, 1st Cong. ch., La. F. M. C. and Y. P. S. C. E., 82.	89 12
PENNSYLVANIA.—A cheerful giver,	5 00
GEORGIA.—Atlanta, Mrs. Lucy E. Case,	5 00
MISSISSIPPI.—Westside, Rev. B. F. Ousley,	5 00
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ILLINOIS.—Aurora, Mrs. J. L. Greenfield, 6; Chicago, Sara J. Russell and Mary A. Phelps, 52; do., Wm. H. Rice, 2; Sycamore, 1st Cong. ch., A member, 10.	70 00
WISCONSIN.—Stockbridge, Cong. ch.	6 25
IOWA.—Oceola, Stephen Baird, 5; do., Jennie M. Baird, 50c.	5 50
NORTH DAKOTA.—Ft. Berthold, S. W. and C. L. H.	5 00
SOUTH DAKOTA.—Milbank, Augusta D. Hall,	1 00
	2,497 2

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Castine, Desert Palm, for use of Miss Hattie Seymour, 25; Monmouth, Cong. ch. and so., for Self-help Dept., Bangs High School, 20.	75 00
NEW HAMPSHIRE.—Rye, Y. P. S. C. E., for pupil, Marsh Academy,	15 00
VERMONT.—Bristol, F. W. Nash, for work of Rev. W. W. Curtis, 10; St. Johnsbury, Rev. C. F. Morse, for building in Sophia, 20; Woodstock, Mrs. Julia Billings, for the work of the Misses Leitch, 50.	80 00
MASSACHUSETTS.—Boston, ad Cong. ch., for work of Rev. F. E. Jeffery, 60; A friend, for pastor at Arabkir, 68.40; "By M. H. S.", for work of Rev. W. H. Noyes, 15; Extracent-a-day Band of Cong. House, for Wagolie school, 12; Mrs. E. H. Dunn, for Oknyama Orphanage, 3; Cambridge, J. K. B., for Malatia ch., 44; Campello, Junior C. E. S. of South Cong. ch., for pupil, care of Miss E. C. Wheeler, 10; East Northfield, Y. P. S. C. E., for deak in school at Yozgat, 15; Essex Co., "M.", for Marsh College, 10; Fitchburg, Two ladies, by Rev. C. S. Brooks, for work in Harpoot, 2; Greenfield, ad Cong. Sab. sch., for scholarship, Yozgat, 15; Marlboro, Chinese class, Union Cong. Sab. sch., for native helper, care of Rev. C. R. Hager, 11; Princeton, Josiah D. Gregory, for work of Rev. E. P. Holton, 50; Somerville, Franklin-st. Sab. sch., for pupil, No. China, 15; South Ashburnham, Y. P. S. C. E. of People's ch., for pupil, Yozgat, 15; South Haney, Miss Mary F. Leach, for books for Kôbe College, 20; West Newton, Red Banking Co. of ad ch., for work of Miss M. E. Sheldon, 22.52; Worcester, Immanuel Y. P. S. C. E., for evangelist, care Rev. J. E. Abbot, 10.	397 92

RHODE ISLAND.—Pawtucket, Y. P. S. C. E. of the Pawtucket Cong. ch., for pupils, Yorgat, 20.55; Providence, Friends, for sufferers at Billis, 50.

CONNECTICUT.—Bethel, Cong. ch. Mis. Cir., for Miss Barbour's work, 15; Hebron, 1st Cong. ch., for work of Rev. H. G. Bissell, 5; New Haven, Junior C. E. S. of Howard-ave. Cong. ch., for pupils, Yorgat, 10; Norwich, Greenwich, Cong. Sab. sch., Miss Gordon's class for boy's scholarship, Yorgat, 5; Shelton, Cong. Sab. sch., for work of Rev. W. L. Beard, 12.50; Stamford, 1st Y. P. S. C. E., for Bible reader, India, 15.17; Warren, Cong. Sab. sch., for pupil, care Rev. James Smith, 18; West Suffield, Y. P. S. C. E., for work of Rev. G. H. Krikorian, 5.

NEW YORK.—Angola, Miss A. H. Ames, for theol. student, Fochow, 5; Brooklyn, Central Cong. Y. P. S. C. E., for native preacher, Madura, 45; do., An unknown friend, through Rev. D. Scudder, D.D., for Okayama Orphanage, 1; Buffalo, Y. P. S. C. E. of Niagara-square People's ch., for student, No. China College, 50; Cazenovia, Mrs. E. W. Ten Eyck, for building in Sophia, 10; New York, Henry Thew, for Armenian sufferers, 1.50; Smyrna, Cong. Sab. sch., Mis. Soc., for evangelist, care Rev. Robert Chambers, 25; do., Mrs. H. M. Dixon, for Mrs. Tracy's cottage, 10; Spring Valley, Y. P. S. C. E. of 1st Cong. ch., for pupil, care of Rev. Robert Chambers, 15; Syracuse, Rev. H. S. Jenanjan, for scholarships, care Rev. W. S. Dodd, M.D., 55; West Winfield, Cong. Sab. sch., for work of Miss E. M. Barnum, 33.74.

NEW JERSEY.—Glen Ridge, Cong. ch., J. A. Jamison, for catechists, care Rev. Edward Chester, M.D., 50; do., Mrs. J. A. Jamison, for Boarding Dept. Boys' school, care Rev. H. K. Wingate, 27; do., J. A. Jamison, Jr., for do., 27; do., T. M. Nevius, for Bible reader, Madura, 10; Lawrenceville, E. L. Gulick, for Boarding Dept. Boys' School, care Rev. H. K. Wingate, 30; New Brunswick, Professor Charles W. Riggs, for work of Rev. Elias Riggs, D.D., 10; Plainfield, Cong. Sab. sch., for scholarship Anatolia College, 30; Westfield, Cong. ch., John L. Clayton, for native preacher, Madura, 15.

PENNSYLVANIA.—Philadelphia, E. H. Kendigian, for pastor at Arabkir, 68.00.

ALABAMA.—Montgomery, Montgomery Industrial sch., for use of Miss C. Shattuck, 4.00.

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MISSOURI.—Springfield, Y. P. S. C. E. of 1st Cong. ch., for pupil, care Miss Maltbie, 10.00.

INDIANA.—Indianapolis, Rev. J. W. Wilson, for work of Rev. H. K. Wingate, 5.00.

OHIO.—Bellevue, Y. P. S. C. E. of 1st Cong. ch., for native preacher, care Rev. J. P. Jones, 14; Cuyahoga Falls, Cong. ch., Young Ladies' Mis. Soc., for work of Rev. J. P. Jones, 12; Oberlin, Mrs. L. G. B. Hills, for work of Mrs. J. L. Coffing, 100; Toledo, Washington St. Cong. ch., for Ma-nash Academy, 20.

ILLINOIS.—Aurington, Cong. Sab. sch., for teacher, care Miss E. G. Bates, 25; Chicago, Rev. J. S. Hanna, for work, care Rev. G. T. Washburn, D.D., 100; Jacksonville, Miss M. H. Meyer, for army chaplains, care Rev. J. H. Pettie, 30.

MICHIGAN.—Galesburg, Y. P. S. C. E., for student, Yorgat, 15; Portland, Coral Workers, 9.20, and Miss E. Lott, 2.50, for work at Mt. Selinda, 26.70.

IOWA.—Fontanelle, Y. P. S. C. E., for work of Miss E. M. Chambers, 5; Grinnell, Mrs. G. H. White, for work of Mrs. J. L. Coffing, 5, 10.00.

KANSAS.—Topeka, Junior C. E. S., for use of Professor A. M. Melkon, 6.00.

NEBRASKA.—Fairmount, Cong. ch., 15.30, and Sab. sch., 2.70, for work of Rev. F. R. Bunker, 18.00.

CALIFORNIA.—Redlands, Junior C. E. S. of Terrace Cong. ch., for pupil, care Miss A. E. Harwood, 15.00.

CANADA.—Montreal, Mrs. A. T. Williams and Mrs. E. W. Childs and daughter, for theol. student, care Rev. J. P. Jones, 30.00.

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IRELAND.—Cahans Sab. sch., and two friends for work among girls at Kamundongo, 15.39.

JAPAN.—Sendai, Rev. J. H. De Forest, D.D., for army chaplains, 40; and for Okayama Orphanage, 2, 42.00.

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FOR NORTH CHINA COLLEGE, TUNG-CHO.

MASSACHUSETTS.—Brockton, Y. P. S. C. E. of Porter ch., 50; Hinsdale, Cong. Sab. sch., 57.67,	107.67
MINNESOTA.—Minneapolis, Junior C. E. S. of 1st Cong. ch.	1.00
	108.67

Previously received and acknowledged

since September 1, 1893, 5,409.60

Received in March as above, 108.67

Total receipts for the college, 5,518.27

Donations received in March,	36,326.09
Legacies " "	11,094.83
	47,420.92

Total from September 1, 1894, to March 31, 1895: Donations, \$271,639.37; Legacies, \$91,793.66—\$363,333.03.

FOR YOUNG PEOPLE.

A GOSPEL TRIUMPH IN THE LAND OF ARARAT.

BY REV. GEORGE C. RAYNOLDS, M.D., OF VAN, EASTERN TURKEY.

PERHAPS it is in individual experiences, rather than in the histories of nations or communities, that the wondrous triumphs of the gospel are most strikingly illustrated. May we give you the story of one of these experiences from the mountain fastnesses where the head waters of the Tigris River take their rise, in the land of "Ararat"? (2 Kings 19:37.)

Among those deep cañons with the eternal snows looking down upon them, in a small village where wild and lawless Koords formed the greater part of the population, there lived, some eighteen years ago, a few Armenian families cultivating their scanty arable fields in the same rude way their ancestors have used since the time of Abraham, and depending on the milk and wool of their cattle and sheep to eke out their scanty income. Not a soul in the village knew how to read and the condition of the Armenians was little better than that of the Koords themselves. In those days a mendicant priest, himself barely knowing how to read and write, visited the village and attempted to turn an honest penny by opening a school. But as the chief idea he seemed to have of a school-master's duties was to wield the rod, the children soon tired of such instruction and left the priest to seek other fields of labor.

But in the mind of one person, Atom, the eldest son of one of the families to which I have referred, a thirst for knowledge had been awakened, and he meditated how he might attain his purpose. He knew that there was some sort of a school at a monastery a day's journey away, but his parents would not listen to his leaving home to go there. Still the desire burned within him, and one day when he was alone in the field plowing he determined to gratify his desire at all hazards. So when he unyoked the oxen for the noon rest he started for the longed-for seat of learning. His parents soon learned where he had gone, and first the father, and then the mother, carrying her infant on her back, trudged over the hot, weary way to persuade him to return. But they did not succeed, and he stayed in the school till he had learned to read and write fairly well. Then returning home, his newly acquired accomplishments gave him an important position among his people, and he was constantly called upon to keep accounts, write or read letters, or transact business in different places.

On one of his business trips he met a man who had a copy of the Bible in the modern Armenian language. It was a new book to him, and he was immensely interested and had soon bargained for the purchase of the book.

The precious volume was his constant companion, and he read it in the house and by the way, and its precepts began to take hold of his heart and life. Not long after this he visited the city of Van, and someone told him that some new people, called "Protes" (a shortening of the word Protestant, used as a term of reproach and frequently shouted after us in the streets), had come to the city and that they had Bibles and other books to sell, and he had better visit them. Others warned him against them as "Satans." He visited the home of one of the missionaries, who spent a large part of a Saturday afternoon in talking with him and invited him to stay to service on the following day. This visit made a deep impression on his mind. On his occasional visits to the city during the



VILLAGE ARMENIANS.

following months Atom would call on the missionaries, tell them of his daily experiences, and ask their help in solving the various difficulties he encountered in studying the Word, and it was not long before it was evident from his own account and the testimony of his neighbors that a radical change was going on in his heart and transforming his life.

One of his visits occurred at the time of communion in the Protestant church, and the question of his uniting with the church was broached. His examination gave a wonderful revelation of what the Spirit is able to accomplish in the human heart, through the medium of the Word, with little or no human agency, and no doubt remained in the minds of those present as to the propriety of receiving him. Not long after, in consequence of the breaking out of the Russo-Turkish war, the outrages of the Koords made his village almost untenable, and Atom decided to remove his family to the city, and one day he appeared with his whole family at the door of the missionary house. The group as it then

appeared seemed neither particularly attractive nor hopeful, save as latent possibilities even then suggested themselves. Our first picture shows a group of villagers from the same region and gives a very correct idea of the condition of this family as it then appeared. The coarse and scanty clothing, the stolid faces, the use of the ox as a beast of burden, are all true to the life. A few copper and earthen vessels in which to cook and eat their food, and some coarse carpets under which they might sleep at night on the ground, formed the sum of their household utensils. A place was found where they might live, and the children began to attend school. The Bible was a prominent textbook in the



ATOM AND THE SCHOLARS AT VAN.

school, and both children and adults were brought under gospel influences. It was delightful to see the minds and hearts of these children expanding in response to the new ideas to which they were thus introduced. Even the adult members of the family began to lose their stolid looks and show that these new ideas were having their influence even on them.

The second of our illustrations shows as the central and oldest member of the group the young man Atom after a few years of the new life, and while he was acting as steward for the then incipient Van Boys' Boarding School. His bright and benignant face reveals the new life of love that had been awakened within him, endearing him to all with whom he was brought in contact. It was while

acceptably performing the duties of this office that by a sudden sickness, and, as it seemed to our short sight, prematurely, he was called home to the better world.

The pictures on this and the next page present the family after these transforming gospel influences have wrought upon them for some twelve years. In the larger group the widow of Atom sits on the left, with her little girl standing at her side and her son standing at the other end of the group. These two children are now in the schools, bright and attractive, and give promise of useful



THE FAMILY AT VAN.

lives in the future. The two sisters of Atom, standing at the ends of the rear row, were both members of the first graduating class in the Girls' School. The older one, Asmeen by name, has been teaching for a number of years in the city school and has done efficient work in the school as well as a Bible reader among the women of the city. I wish you could see her dignified and ladylike bearing in her daily school work or on examination days, or see her seated with a group of girls about her at the noon recess, while they ask for Bible stories or pleading, "Teacher, can't we have a little prayer-meeting?" And then the little girls go home to relate to their mothers what they have heard. Or you would be interested to go with her to the homes of her pupils and hear the mothers ask her what strange power she exercises over their daughters to render them

obedient and truthful. Sometimes she visits the sick on their beds of pain, and you might hear them saying, "Read us more of the precious words of Jesus. Tell us your own experience of a Saviour's love."

Asmeen is now taking a two years' course at the American College for Girls at Constantinople, to fit her for more efficient work in the future. The younger sister, after several years of successful teaching in the boarding school, has married one of our estimable young men and founded a home of her own. Two brothers stand between the sisters. The older, whose wife and children are also in the group, has done efficient work as colporter among the villages of



MARDEROS AND WIFE.

our field. The younger brother has developed unusual talent for drawing and painting and has done really creditable work in those lines. He now teaches those branches, with writing, in our schools. In the centre of the group sits the old mother, her beaming face showing that she appreciates the transformation that has been wrought in her family. The picture opposite shows the remaining brother and his wife. His name is Marderos, or Martyr. He spent a number of years in our schools as pupil and teacher, carrying on the study of English with special enthusiasm. Then he went to Harpoot for his theological course, where he found his efficient wife among the graduates of the female department of the college. He has now for several years occupied the important and responsible position of preacher of the Van church. The contrast between his native village hut, the animals sharing the same apartments with the family, and the comfortable home he now occupies,—the walls hung with his brother's paintings, his

bookshelves furnished with works on philosophy and biography, all revealing a refined and cultivated taste on the part of the occupants,—well sets forth the change which vital Christianity and Christian education are effecting in many families in this as well as in other lands.

I am sure any of our young readers would be thankful to have had a hand in contributing to such a transformation as that here described, and I trust many will seek for such opportunities in the future.